MEMOIR

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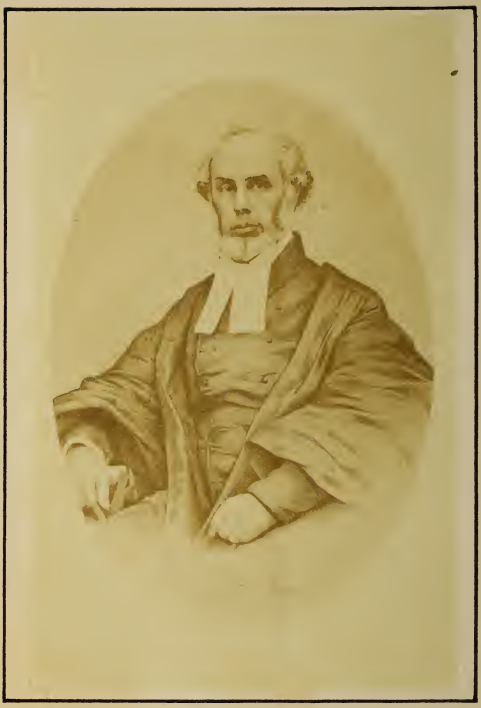

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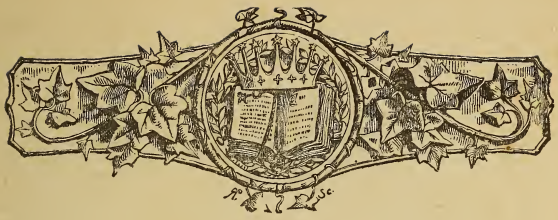

MEMOIR

OF THE

REV. JOHN BAYNE, D.D.,

OF GALT.

BY

REV. G. SMELLIE, FERGUS.

WITH DR. BAYNE'S ESSAY ON MAN'S RESPONSIBILITY FOR HIS BELIEF.

TORONTO:
JAMES CAMPBELL & SON.
1871.

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PREFACE.

IN compiling the following Memoir, no effort has been spared to obtain information regarding the early life of Dr. Bayne, from every known available source. In addition to hints gathered in conversation with himself, and, since his death, with companions of his youth, and facts obtained from published records of the family—the narrative has been enriched with contributions of incidents from his only surviving sister, and from the Rev. Kenneth McKenzie, of Bo'ness. Special acknowledgments are also due to the Rev. Mr. Gordon, of Gananoque, for information relative to a more advanced period—comprised within the first chapter.

The writer has to state that he has carefully selected incidents, so far as they seemed authentic, and sketches so far as they were regarded just, from several memorial notices which appeared in public prints at the time of Dr. Bayne's death—particularly those which proceeded

from the pens of the Rev. James George, D.D., Rev. R. Irvine, D.D., Rev. M. Y. Stark, and Rev. A. C. Geikie, and that he has taken the liberty of making a free use of these notices, frequently quoting short passages, without even the usual acknowledgment of extract, by means of *inverted commas.*

It was thought desirable to preserve, and present in their proper order, several documents, testifying to the estimation in which the subject of this memoir was held, and therefore, although the current of the narrative has been a little retarded, and repetition became unavoidable—these, instead of being thrown into the form of an *appendix*, have been introduced in their relative places in chapter *second.*

Without a somewhat minute description of the *physique* —the mental idiosyncracies—the habits and general character, &c., of our subject, it was judged that in the absence of any *diary*, *correspondence*, or written *remains* of almost any kind, a memoir of him would have been imperfect, and hence the *third* and last chapter.

When we commenced our memoir, we expected that it would form only the introduction to some of the valuable thoughts of him of whom we have written, as fragrant memorials among an attached people; but from the circumstances referred to in our concluding pages, we have been disappointed. We have, however, been advised, and have yielded to the suggestion, to reprint the essay on "*Man's responsibility for his belief*," and with regret at the partial failure of our object, we now take leave of our solemn yet

pleasing and honourable task, commending the eminent example presented in the narrative to our brethren in the ministry, and praying that in the case, more especially, of those who once were hearers of Dr. Bayne, the effect of the recollection of facts and truths, and impressions called up by the perusal of this little volume, may be, that "he being dead, yet speaketh."

G. S.

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MEMOIR

OF THE

REV. JOHN BAYNE, D.D.

CHAPTER I.

FROM HIS BIRTH TO HIS REMOVAL TO CANADA — PARENTAGE — BOYHOOD — EDUCATION — FORMATION OF CHARACTER — CHOICE OF A PROFESSION — AFFLICTIVE EXPERIENCE—COMMENCEMENT OF PREACHING.

JOHN BAYNE was born in the West parish of Greenock, Scotland, on the 16th November, 1806. His father, the Rev. Kenneth Bayne, A. M., then minister of the Gaelic Chapel of that town,—was a man of superior natural parts; and according to the testimony of those who were acquainted with the different branches of the family, belonged to a race that were remarkable for mental endowments. His mother, Margaret Hay, was daughter of James Hay, D. D., minister successively of Inverary, Dyce and Elgin,—a zealous and affectionate preacher, a faithful and successful

labourer, and a very spiritually-minded man. She, too, was possessed of great natural gifts, and previous to her marriage in 1793, had made no ordinary attainments in Christian experience, and, throughout the whole subsequent course of her life, was distinguished for great sweetness of temper, uncommon prudence and affectionate devotedness to her family; and was, altogether, a worthy helpmeet for her husband.* Both parents, being decided Christians, seem to have bestowed exemplary care on the religious education of their children. To quote a sentence from a memoir of their daughter, Mrs. Wilson of the Bombay Mission,—"both of them were eminent for piety and Christian "worth, and it was their uniform and unremitting en-"deavour to inculcate upon their children those high and "holy principles by which, under the divine blessing, "they were themselves habitually actuated." Of the father, it is stated that "on the evenings of the Sabbath, when the labours of the day were ended, in the retirement

* NOTE.—In one memorial notice issued at the time of the death of the subject of our memoir, it was stated that "by the father's "side, he was a Bayne of Tulloch, an estate held by his ancestors "for eight hundred years, and which became the property of a "Davidson by marriage with the heiress of the ancient race. On "the mother's side, he was a Hay, his grandfather being the eldest "cadet of the house of Errol." However, this may be, he never alluded to such matters. He rather manifested in general contempt for the prevalent tendency to pique oneself on supposed rank, or family connection; and used to say that the longer he lived he learned more and more to estimate persons according to their Christian character, and not according to adventitious circumstances.

of the domestic circle, his whole soul seemed to expand, and his conversation breathed forth those heavenly feelings and affections which overflowed his heart. And on other occasions, with holy earnestness, and glowing affection, he warned and admonished his children; and he would interperse his remarks and entreaties with portions of his own past life and experience,—all making it clear to their young minds that nothing was worth living for, except in so far as it was connected with immortal interests, and the concerns of eternity."

In the godly up-bringing of their children, Mr. and Mrs. Bayne were evidently very successful, and realized in no ordinary degree the fulfilment of God's covenant promise to his people,—"I will be thy God, and the God of thy seed after thee." And although we have not been able to procure many incidents of the early life of the subject of this memoir, yet we gather from recollections of conversations with himself, that parental example, instruction and discipline were powerfully instrumental in forming his character and producing, at a tender age, deep and lasting impressions of divine things. He related that on one occasion, when he had been guilty of some offence, his father affectionately took him into a private apartment, knelt down and prayed with him. The treatment was, perhaps, different from what he expected, and different from the course often pursued by parents in correcting their offspring. The circumstance was never forgotten by him, and it may afford a salutary lesson to others regarding the right spirit and method of carrying out family discipline.

"He was very fond," says Mr. Geikie, in the following extract from a memorial notice written by him:—"of speaking of his childhood; he ever spoke of it as a very happy one. Many a time did he retail with intense pleasure the doings of his early days. He would tell how, when his little brother died, himself a child, he awoke every morning to weep in bed over his loss. Or he would tell how, with his honoured father, he sailed from Greenock in a hired yacht on a visit to the Highlands, recalling the splendours of the scenery they passed through, the primitive manners of the groups who watched them whenever they landed, the tedious journey overland to his uncle at Kiltarlity, the astonishment he excited among the simple people there when he narrated the story of Rip Van Winkle, and the oracular utterances which he gave forth to the school-boys of Greenock when he returned from his travels. He would speak of the thoughtlessness of the young, of the anxiety which, in sheer heedlessness, they give, of the fears his family often entertained, lest, in his venturesome sports he should do himself harm. Then he would speak of these sports themselves, and enjoy them all once more; of Saturday rambles and fatigues, of watching the hounds as they followed the hare, and of the short cuts by which he and his companions sought to come in at the death. Or he would tell of the delight with which, in all weathers, he would fish far from land, and of the fact that his boy ambition had been himself to become a sailor. Indeed he never wearied on this theme. Dull and ailing he might be, and inclined to

silence, but if this past period of life were recalled, he quickened at once, and forgot present pain in the joys of memory."

He attended the Grammar School of his native town, in which the classical department was conducted by Mr. Peter Macfarlane, a licentiate of the Church of Scotland, and an able and successful teacher. According to one testimony,—"obedient to his parents, fond of his sisters, honourable with his companions, John Bayne was an open-handed, quick-eyed, strong-handed, truthful boy, hating cruelty and injustice, ready to defend the weak, to humble the arrogant,—a boy whom boys love, whom parents rejoice over with trembling, and one out of whom by divine grace men and Christians of the highest style are finally developed." And according to others, he was at the same time, a very quiet and thoughtful boy, diligent at school, and rather in advance than otherwise of boys of his own standing. His sisters used jestingly to call him *the* young philosopher. It would appear that he and the son of another clergyman in the town of Greenock divided all the honours of the school between them.

He entered the University of Glasgow in November, 1819, and prosecuted his studies there during six consecutive sessions. Whilst attending the Divinity Hall he also took a course of anatomy and chemistry. His theological studies were completed at the University of Edinburgh. During his studies in Glasgow, he resided in the family of the Rev. John Mackenzie, minister of

the Gaelic Chapel, Gorbals,—an intimate friend of his father. And the Rev. Mr. Mackenzie, of Bo'ness, thus writes "that he was always very correct in his conduct and regular in his habits. He was a diligent student, and carefully prepared his class exercises and essays. In studying a particular subject, his usual practice was to meditate intently upon it, perhaps reading suitable books, and arranging the matter in his mind, until he acquired a comprehensive and firm grasp of the whole subject. He might take notes of his reading, and of the train of thoughts in his meditations: but he seldom wrote his thoughts fully out,—unless on particular occasions, and for special purposes, such as essays and discourses for his classes. He practised meditation more than composition. In this way, however, he acquired remarkable vigour and precision of thought. He was fond of discussion, and often displayed great power, acuteness and ingenuity in argument."

Of the time when serious thoughts dawned or when he first formed the intention of devoting himself to the ministry of the Gospel, little is known.* But most probably, the thorough religious training of his youth, the remarkable example of his father, and habitual intercourse with godly ministers with whose private character and public labours he was well acquainted, awakened at an early period the desire, and gradually confirmed the

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Note.—No diary has been left behind him, from which might be gathered hints as to his intentions in early life, or his experience in more advanced years.

resolution of giving himself to that work. The Rev. Henry Gordon, of Gananoque, who at a subsequent period became very intimate with him, in favouring the writer with answers to some queries on the subject, and calling Mr. Bayne "My valued friend,—I might say—my bosom "friend,"—expresses the opinion that the atmosphere of vigorous intelligence and deep earnest piety in which he grew up may well account, under God, for the formation of his character and the direction of his views to the ministry. He particularly mentions that "Dr. Love, so well known for his piety, and deep thinking style of mind, was an intimate friend of the father and favourite in the family. And John, as I was accustomed to name our friend, was a great admirer of Dr. Love." He adds, "My own impression, formed from conversations with himself and sisters, is that, before entrance upon his studies for the ministry, he had gone through a spiritual experience of a very deep character—that he had received a sight of the exceeding breadth and spirituality of the divine laws, and of sin's exceeding sinfulness. I cannot say what was the interval between the sight and conviction of sin, and sight of the glorious completeness in Christ, the provided substitute, and his substituted righteousness. But there was a vividness and depth in his sight of both that deeply tinctured all our friend's future theological views and preaching. Of his admiration and love of President Edwards, and his theology, and of his having bathed his soul in it, you know. I have an abiding impression of the graphic, terrific pic-

tures which he drew of sin, and of his own personal state and character by nature. And his conversations with me on this subject seemed to aim at leaving the impression that his natural character and temperament were such as to give grace, or rather Christ its source, and the Holy Spirit, its applier, more to do in changing him than it had with other men."

If fatherly chastisement be a token of God's faithfulness and love to His children, Mr. Bayne was not without such pledge. He was made to bear the yoke in his youth, and learned much in the school of affliction. He was old enough at his mother's death in 1811 to bear his part in the sorrows of the family, under that heavy affliction. Two years afterwards his only and beloved brother James, aged four years, a remarkably engaging and promising child, after a lingering illness departed this life in a most hopeful state of mind, an event which deeply impressed him, and to which he often referred. And in 1821 the family passed through their greatest trial in the sudden death of their father. John's calm submission, and prudent demeanour on that occasion, when so young, surprised his friends, and his affectionate attention to his sisters was a great comfort and blessing to them. In 1823 he was again brought into contact with sorrow and death. The second son of Mr. Mackenzie with whom he resided, while a student at the University, died in April, and Mr. Mackenzie himself in November. And on both occasions Mr. Bayne showed the sincerest sympathy with the bereaved family in their grief. Subsequently to

the death of their venerable father, the Bayne family, after remaining a few years in Greenock, went to reside for a short period in Inverness-shire; and removed to Edinburgh in 1827, when they took up their abode in a cottage at Comely Bank. And the year following this change, the subject of our memoir was, in the providence of God, called to mourn over the death of his sister Eliza, who after a protracted illness was taken away in the prime of life but not before she, like her deceased brother, was ripe for glory; and for whom therefore, he could not sorrow as those who have no hope. "The closing scene of her life," it is recorded, "was most solemn and impressive to all the members of the family. Her affectionate spiritual communings with her brother were comforting to her and edifying to him. Her end was peaceful and blessed—full of the hope and joy of immortality. His sensitive nature was, however, afresh and severely agonized by the sudden and affecting loss in 1832 of two sisters at a stroke. He had accompanied them to the Bridge of Allan, a watering place near Stirling, for the benefit of the health of the younger of the two; remained with them for about two weeks; and then took leave of them, delighted, it is said, with the improvement which had taken place in the health of the invalid. But in the course of the following week, the two sisters who had gone to the river to bathe, were one day found accidentally drowned together.* John was the last of

NOTE.—A particular account of this melancholy event is given in the memoir of their sister, Mrs. Wilson.

the family with whom they had parted, and it was his sad duty to convey their remains to Edinburgh. At this time he penned the following striking resolutions, for his future Christian guidance, which were found among his papers after his death, and which on their discovery were given to the public in the M. & E. *Record* of the Church, but which we deem worthy of being reprinted and put among the memorials of him which remain.

"TUESDAY, May 22nd, 1832.

"On Tuesday the eighth day of this month I saw laid side by side, in the same grave, the bodies of my two sisters Mary and Isabella. Their sudden and unexpected death I have felt as a very deep affliction, and a solemn call from God to live more *as a Christian*, and to be ever ready for the coming of the Lord.

"I desire to improve, for God's glory and my own good, this very solemn dispensation, and would now, as in the presence of the great 'Searcher of hearts,' record several resolutions, to which I purpose, in the strength of divine grace, hereafter to adhere.

"To this Record I intend, God willing, in time to come frequently to refer, that I may never forget the impression of this solemn season, or violate the obligations under which I have come, or cease to hear the voice which seems so loudly to say from the grave of my departed sisters, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

"I resolve, in the strength of divine grace:

"I. To have eternity ever before me, and to seek to have *in Time* the same views of the nature and value of things, which I shall have of them *in Eternity*.

"II. To keep a continual watch over my heart and members, lest sin, sense, Satan, or the world should gain, *insidiously*, any dominion over me; and, in particular, to attend to the state of my heart in secret prayer.

"III. To engage, from time to time, in solemn self examination, in order that I may ascertain how far I have watched successfully against the assaults of sin, and whether I have been progressing or declining in the divine life.

"IV. To repent and humble myself before God on the discovery of sin, and to do so *without delay*, while my conscience is tender and my feelings are warm, ere fear and suspicion of God have begun to intrude, and before sin has acquired the strength and relish of habit.

"V. Never, in my intercourse with others, myself to forget, or to let others forget, that I am *a Christian*.

"VI. Never to meet with an acquaintance or friend, without asking myself, how I may do good to his soul—how, if he be *a sinner*, I may recommend Christ to his acceptance, or, if he be *a Christian*, I may stir up the love of Christ in his heart.

"VII. Never to defer, till another opportunity, doing for the good of another, what may be done *now*, remembering always that we may never meet again.

"VIII. Always to remember that God is near, and never to think, speak, or act, without first considering

whether it is consistent with the presence of Majesty so awful, and Holiness so pure.

"IX. Always to approach God and to transact with Him, *through the Mediator.*

"X. Always to make *love to God*, as much as possible, the *spring* of my actions.

"XI. Always to seek the *glory of God* as the great *end* of my life.

"XII. To think much of Heaven."

Although his spirits were naturally buoyant, and in congenial society he made himself most agreeable, yet the whole tone of his mind seems to have been subdued by these experiences. And this, together with a marked native reserve, habitual thoughtfulness, and deep religious solemnity—imparted a general melancholy cast to his countenance and manner, which was only occasionally thrown aside, and beyond which strangers seldom penetrated.

Intellectually, he was precocious. Yet his friend Mr. Gordon says, "The *public* evidences of his mental and spiritual endowments in his college life were greatly less than the true knowledge of him might have warranted us to expect. For of all men that I ever knew, I never knew any that I thought was so little covetous of the praise of men, or more single-eyed and earnest in seeking the approbation of God. There was as little of the spirit of vain glory in him as in any man I ever met with. There was a beautiful simplicity of character in him,—*in wit a man, in simplicity a child.* * * * It may not

be uninteresting," he adds, "that with all his self-hiding, when master minds came into contact with him, they instinctively discovered his superiority. Dr. Chalmers did so. When about the year 1829 or 1830 the choice of a minister for South Carolina, U. S. was devolved upon him, he made the first offer to Mr. Bayne." It has also been stated that when that eminent man was engaged in his operations at the Water of Leith, Mr. Bayne aided him in the collection of statistics, and in household visitation. During his residence in Edinburgh, too, our subject was on very intimate terms with Dr. Andrew Thomson, of St. George's Church, who, in his later years, was the acknowledged leader of the evangelical party in the Church; also with Dr. Abercromby, a distinguished physician, an eminent Christian, and the author of several works connected with mental philosophy and practical religion. And as an evidence of his early maturity, one of the ministers of Edinburgh on a certain occasion, alluding to a saying of the late venerable Dr. Gordon, of that city, to the effect that this was the age of young men, remarked, "but Mr. Bayne never was a *young* man."

Mr. Gordon, of Gananoque, referring to his intimacy with Mr. Bayne, writes: "But in this delightful intercommunion of soul, I got from Mr. Bayne's deep, comprehensive mind, penetrating judgment, extended, accurate, miscellaneous, varied information, practical knowledge of man and manners, and, withal, deep-toned piety, an impulse to my mind and spirit that all books could

never have given. And the modesty, simplicity, disinterestedness, generosity, and, withal, playful vivacity and sociality of his character, I had long the enjoyment of." He adds, "During my visit to Scotland in 1856–7, I often saw that good man, Mr. Bonar, who lived so much to the Colonial Church cause. Now Dr. Bayne, when he went to Britain to recruit his health, avoided public appearances, and seldom preached, but was a good deal in Mr. Bonar's company. And Mr. Bonar used to say to me, "When did you last hear from Dr. Bayne? What a precious man that is! I know of none from whose conversation I ever got more profit or refreshment."

While resident in Edinburgh, Mr. Bayne joined a *village Sabbath School society*, whose members went to various towns and villages in the neighbourhood, instructing the young and others in Sabbath Schools. His ability, piety and zeal, in this interesting field of labour, were considered remarkable; and his services were highly valued by the members of the society and by those to whom their efforts were directed.

About this stage, when his course of study at the university was completed, he visited Norway in company with Mr. Lawrie, afterwards his brother-in-law; and, on the departure of Dr. and Mrs. Wilson for India, he accompanied them to London and Portsmouth.

Mr. Bayne was licensed to preach the Gospel by the Presbytery of Dingwall, on the 8th September, 1830. Doubtless he entered upon his work under a profound sense of its responsibility, and with a resolution to be

faithful. He at once evinced both power and great fervour. In 1833 he accepted of an appointment as assistant to the late Rev. John Barry, of Shapinshay, one of the Orkney Islands, where he remained for a year,* preaching with much acceptance, and, we have reason to believe, not without success. To his clear and forcible expositions of the truth, while there, we have been informed that a gentleman of some standing in society owed the correct and evangelical views which he latterly held; and that the same intelligent person acknowledged that he never apprehended aright the doctrine of *justification by faith* until he heard it expounded by Mr. Bayne. And the memory of that then young preacher is still fragrant in the island where he laboured.

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* NOTE.—It was during his stay in Orkney that the writer first met with him.

CHAPTER II.

FROM HIS REMOVAL TO CANADA TO HIS DEATH — SETTLEMENT IN GALT — VISIT TO BRITAIN IN 1842 — DISRUPTION IN CANADA — PUBLICATION OF ADDRESS AND PAMPHLET — PUBLIC DISCUSSION WITH DR. LIDDELL — SUSTENTATION SCHEME — MODERATOR, AND VISIT TO SCOTLAND IN 1846— CALL TO COTE ST. CHURCH, MONTREAL — COMMITTEE ON UNION — INVITATION TO PROFESSORSHIP — DEGREE OF D.D. — DECLINE OF HEALTH — ASSISTANT — DEATH — NOTICES AND REFERENCES TO THE CHURCH'S LOSS.

UNWILLING, we believe, to let his talents lie in abeyance, and wait on for preferment in the Church at home, as was too common in those days ; and somewhat disgusted with the system of lay patronage, according to which the offices in the ministry were generally distributed in the established Church of Scotland, Mr. Bayne resolved to emigrate to one of the British Colonies. And having been appointed to Canada by the Colonial Committee of the Church, before leaving his native country he was ordained by the Presbytery of Dingwall on the 3rd September, 1834. After his

arrival in Canada, he was called to fill the pulpit of the Rev. W. Leach, the newly-chosen pastor of St. Andrew's Church, Toronto, until his return from a visit to Scotland. In this position, which he continued to occupy till the summer of the following year, it was not long before his commanding intellect, his high gifts as a preacher, and his many admirable qualities as a man and a minister, were duly appreciated, and obtained for him, from the members of the congregation generally, a large share of esteem and attachment. After his period of service at Toronto was completed, he received a call from the congregation at Galt, in the Township of Dumfries, one of the most flourishing districts of Western Canada, the inhabitants of which were composed almost exclusively of a respectable class of Lowland Scotch farmers. Under his predecessor, the Rev. Wm. Stewart, a man of fine mind and of deep piety, but of feeble health, and who had accepted a call to Demerara, where he shortly afterwards died—the congregation at Galt had never greatly flourished. But Mr. Bayne drew around him from a circuit of fifteen miles a large congregation, numbers of whom were fully competent to discern and to value his intellectual endowments, his remarkable pulpit gifts, and his high-toned piety. And while this congregation was growing in intelligence, grace, and power under his faithful ministry, there sprang up around it other congregations in Paris, Ayr, Doon, Berlin, New Hope, and the two Puslinches, all of which have been organized, and are now under efficient pastors. Yet Galt, the mother of them all,

never drooped nor dwindled, but throve and ripened all the while. Mr. Bayne's labours, direct and indirect, in founding and fostering the congregations referred to, and the constant growth of his own charge at the same time, furnish a striking exemplification of the truth, "there is that scattereth and yet increaseth."

His preaching was pointed,—often mistaken for being *personal*, in an unworthy sense; and he was unsparing in condemning sin and hypocrisy. His services were long, his sermons seldom taking less than an hour and a half, and sometimes taking more than two hours in delivery. Add to this that he was not always very punctual in attending to the time of meeting, nor to other arrangements of inferior moment in themselves, though of importance in their place: and to those who know human nature, and the tendencies of the present age, it must be apparent that he could not have long retained his hold on such a body of people but through the power of a master mind, and of one that evidently sought their highest welfare. But, nevertheless, his lucid and profound and scriptural exhibitions of divine truth, together with faithful and earnest dealing with his people in public and in private, and a conscientious, consistent, and impartial carrying out of the Church's discipline, rivetted to him in process of time a large number of intelligent and sincere friends.

In the earlier part of his ministry, probably from the state of his health, Mr. Bayne "was far from being regular in his attendance on the church courts: indeed, two meetings of Synod,—the one at Kingston in 1839, and

the other at Toronto in 1840,—are the only occasions on which we find his name marked as having been present in the supreme court, till 1844, the year of the disruption; after which period again he was absent from Synod only on two occasions, and became also a very regular attender at the meetings of his Presbytery. When present, he always showed a deep interest in the proceedings of the Court, and gave to them earnest attention; and, though never taking an obtrusive, he always took a prominent part in the business. He never sought display. While matters were going on to his satisfaction, he was content to keep in the back-ground, but whenever duty called, he was ready, no less to give his counsel in solving a difficulty, or his help in carrying out any work, than to lift up his voice against what he considered wrong, or to stand in the breach, even single-handed, and resist any encroachment on the privileges or purity of the Church."

In the year 1842, Mr. Bayne re-visited Scotland, and was commissioned by the Church in Canada to procure from home as many preachers as possible, to supply the newly but widely settled territory in the West, especially in the Presbytery of Hamilton, comprising at that time the entire western peninsula of the Province.*

He was in Edinburgh during the winter and spring previous to the memorable disruption of the Church of Scotland in 1843, and, while there, had taken a lively interest in the stirring discussions that were going on, as also in

* The writer was one of those who accompanied him to Canada on his return.

the prospects of a satisfactory settlement of ecclesiastical questions with the civil law courts and the government of the day; or rather, he watched the dark cloud which was then gathering over the ancient church of his fathers, and by faith endeavoured to descry streaks of light beyond it. After the disruption, he returned to Canada in the full hope that, from the peculiar position of the Church here, by prudent management a schism might be avoided. It was practically independent, and formed no integral portion of the Church of Scotland; neither did it groan under any of the grievances which pressed upon the Church in the mother country. He therefore, with others, thought that by agreeing to strike out from its designation the words, "in connection with the Church of Scotland," the scruples of those who disliked the connection might be overcome, and no sacrifice be required of any one. But when the Synod met at Kingston in 1844, it became evident that such hopes were doomed to disappointment. A large party were determined at all hazards to identify themselves with the Church of Scotland, and would not consent, on any consideration, to give up either the connection or the designation. Those who felt that the Church of Scotland had departed from her original and scriptural principles, and consequently sinned against her Great Head, and who therefore could not, directly or indirectly, countenance her, or be held responsible for her actions, were compelled to take a stand. And Mr. Bayne, by his attention to the subject, his clearness of comprehension, and weight of character, was qualified to be the

guiding spirit in taking up their position Around him, accordingly, all holding the same views confidently rallied, and, under his leadership, unhesitatingly went forward in what offered itself to them as the only path of duty. The step which they took was to many of them a painful one, nor were the sacrifices attendant upon it small. Compared with the case of their brethren in Scotland, it was, perhaps, all the more testing, that with them it was a testimony borne simply to sacred principle. And the weakness of the body, only emerging from infancy, filled the minds of many with discouraging fears as to what might be the results of a disruption. But the unflinching confidence of their leader gave assurance to all, that in honouring the Lord Christ, and in upholding the supremacy of His crown rights, was the only safe path for the Church. Though defeated in numbers, he was triumphant in his argument for refusing to acknowledge any further connection with a Church which had practically and deliberately denied the Redeemer's sole right to preside in her councils ; and in his own name, and in the name of all who adhered to him, laid on the table of the Synod a protest, which, like its prototype in the fatherland, remains unanswered and unanswerable.

The result, as is well known, was that *twenty-three* ministers, with a large number of elders, at that time separated from the Synod remaining in connection with the Established Church of Scotland ; and constituted themselves into the Synod of the Presbyterian Church of Canada. The movement was hailed throughout the

length and breadth of the Province as one in a right direction ; and was largely sympathized with and followed by its Presbyterian population. Mr. Bayne was sustained and followed by the vast majority of his own congregation. And a new and large church, bearing the designation of Knox's Church, Galt, was soon erected by them. So that in some respects outwardly his position was but little affected.

From this period he took a deep interest in all that concerned the Presbyterian Church of Canada. And to his accurate and extensive knowledge, his clear head, and his sound heart may be traced, under a gracious providence, much of her present prosperity. To detail all that he did in her formation, and the part which he took in the various movements consequent thereon,—were to write her history up to the date of his lamented decease. But it is necessary to touch on some of the more important of these with which he was specially identified.

Immediately after the inception of the Presbyterian Church of Canada, at the request of the Synod, Mr. Bayne prepared a draft of a pastoral address to congregations, which the Commission were authorized, after revision, to print for general circulation—a document, consisting of twenty columns of close type, which will be found in the first number of the *Record* of that Church. He, too, was convener of a committee appointed for the purpose of drafting a testimony. And in 1846 he published a pamphlet of eighty pages, entitled, "Was the

recent Disruption of the Synod of Canada in connection with the Church of Scotland, called for?"—a production indicating great power and research,—containing a digest of the arguments on the entire question at issue, and setting forth, *first*, the sin of the Church of Scotland in submitting to encroachments on her spiritual jurisdiction; and *next*, the sin of the Synod of Canada in continuing in these circumstances in connection with that Church; together with answers to popular objections to the course which the minority pursued: a production altogether conclusive in its reasoning. And although this admirable address was rather late in making its appearance, as the excitement on the subject had, in a measure, subsided, yet it served a very important purpose. And one of the best legal authorities in the Province once remarked to the writer of this memoir that he felt, personally, under great obligation to Mr. Bayne for his pamphlet, as it contained within a limited compass, materials and a mass of facts of which he was perfectly cognizant, but upon which he was not always able to lay his hand.

The summer following the Disruption, that is, in 1845, parties about Galt and its vicinity, anxious to hear an unvarnished statement on each side of the question, during a visit to these parts of Dr. Liddell, Principal of Queen's College, Kingston, arranged, with consent of him and Mr. Bayne, for a public discussion between them on the principles involved in the action of the churches respectively. The discussion came off in presence of a vast assemblage, from the neighbouring country, of excited

but orderly hearers. It was opened by Mr. Bayne with a masterly array of facts in proof of his charge against the Church of Scotland ; and as the allotted time had expired, Dr. Liddell took the floor, and attempted a reply until his time was exhausted. Mr. Bayne then asked permission to state his argument on the next point, his charge against the Church in Canada, which he did in a few sentences ; whereupon his opponent took advantage of his position, to enter into irrelevant matter at great length, without however, touching the real merits of the question at issue. It was evident to every unprejudiced listener, before the conclusion, that the apologist of State connection was no match for the champion of spiritual independence.*

At an early period of its history, the Presbyterian Church of Canada had taken up the subject of the sustentation of the ministry,—a subject deeply affecting the extension of the Church, and the maintenance of ordinances in newly and thinly peopled localities. After a committee had been at work for some time, Mr. Bayne devised a scheme, which avoided the evil of an equal dividend with which the Free Church of Scotland had started ; and secured the additional advantage, that none entitled to draw from the sustentation fund, should fall below a certain *minimum*, which, of course, might be supplemented by local exertion. Through the influence, however, of selfishness on the part of some then lead-

* The substance of the discussion, taken in short hand at the time and afterwards revised by the speakers, was subsequently published in pamphlet form.

ing men in the Church ; and the prejudices or perversions of writers in certain of the public papers, who endeavoured to represent the scheme as a clerical attempt to interfere with the liberties and liberalities of the Christian people,—this important measure was ultimately abandoned. For although it was tried, and kept in operation for a time within the bounds of the Presbytery of Hamilton—Mr. Bayne's own Presbytery—yet it was manifest that a scheme of this nature could not prosper within a limited sphere, nor unless adopted by the Church at large. And thus was lost to the Church of Canada the benefit of that mode of sustaining her ministry, which, humanly speaking, has been the sheet anchor of the Free Church of Scotland, and which might have been still more successful in this country ; for subsequent attempts to re-introduce such a measure have proved utterly abortive,—the time for inaugurating it being past.

In the year 1846, M. Bayne was chosen Moderator of the Synod of his Church, which met in Hamilton, in the month of July. And from his intimate knowledge of the forms of procedure in Church courts, and, from the personal respect which he commanded, he was confessed to have discharged the functions of his office with consummate success. The following year, as retiring Moderator, he preached, at Kingston, a sermon on the "union of the divine and human natures in Christ, and His relation to His Church," which the Synod asked him to publish. To this request, after repeated objections, he hesitatingly consented. But, owing to a native shrinking

from being brought into notice, and a higher sense of what was required, on such an occasion, than was entertained by his brethren, more than from any other cause, we believe, the manuscript was never forthcoming; although funds for defraying the expense of publication were already collected.

In 1847, the Synod, anxious to place its nascent theological seminary on as satisfactory and efficient a footing as possible; and finding that an additional professor was required, after written correspondence on the subject with the Church at home had resulted in nothing tangible, resolved to wait no longer, but depute one of its number to confer with the Colonial Committee, respecting the appointment of a professor; and, in concurrence with the said Committee, to choose a fit and proper person for the office. Mr. Bayne was requested to undertake this important and delicate mission. He accordingly paid a second visit to his native land in the service of the Church; and returned to Canada in December of the same year, in company with Dr. Willis, who had been prevailed upon to give himself to this country. And the following Synod passed a resolution to the effect that "they "in particular record their satisfaction at having secured "the services of one so highly qualified for his office, and "whose labours during the past Session have proved so "efficient, as the recently appointed professor of theology "—the Rev. Dr. Willis."

The large congregation of Coté Street Church, Montreal, having failed to obtain a minister, as they earnestly

wished and frequently attempted, from the Free Church of Scotland, made their first offer of a call, to any one on this side of the Atlantic, to Mr. Bayne. But he saw it his duty to decline the proposal.

Shortly after the Disruption, friendly greetings were exchanged between the *Missionary Synod of Canada*, commonly known as the U. P. Church, in this province, and the Synod of the *Presbyterian Church of Canada*, popularly styled the Free Church. In due course, overtures for union were passed between the two bodies; and a committee appointed by each, to confer together on the feasibleness of the step proposed. Mr. Bayne was nominated convener of the committee of the Church to which he belonged, and took a prominent part in conducting the conference, from time to time. It was ascertained that there were, ostensibly, at least, if not really, important differences of view between the two committees, especially on the subject of the civil magistrate. And though sincerely desirous, as he expressed himself to be, of such a union as would thoroughly consolidate the two bodies, on sound principles, Mr. Bayne yet felt that a union of discordant elements was not strength; and he was anxious to make sure of unity of sentiment before he agreed to a union of incorporation. He, therefore, pressed those, who held extreme views in opposition to his own, to the consequences of their tenets; and, by an exact and irresistible logic, compelled them at last to the strange admission:— *That the civil magistrate is not at liberty, even within his peculiar sphere, to act officially, according to the directions of*

*Revelation, but is bound to follow the light of nature only.** Such views may not have been universally sympathized with by the brethren of the U. P. Church then, or a great modification of them may have taken place since, but so impressed was Mr. Bayne and others, with the dangerous nature of the sentiments propounded, that they desired delay, and a most careful scrutiny of the *Basis of Union* occupied the Synod for several years. During a period, the prospect of harmony in view and of union seemed to be hopeless, and the matter was temporarily suspended. But after certain changes had taken place in the composition of the respective Churches, the subject was revived, in consequence of overtures relating to it being sent up to the Synod. And Mr. Bayne, though he declined to act on the committee, as he well knew that many alleged, however unjustly, that he was opposed to union in any circumstances, and that his supposed extreme views and unbending nature had retarded or endangered the prospect of the two Churches coming together, yet watched with an anxious and jealous eye the progress of the question, aud the action taken by the supreme courts on the reports of their respective committees. At the last meeting of Synod which he ever attended, he firmly stood up for further and more explicit explanations on points which members on both sides were rashly desirous of accepting as matters of forbearance. In the most solemn manner did he beseech his brethren to beware of the course on which

* This is no mere allegation, but the deliberate conclusion of the U. P. Committee, as may be verified by reference to printed minutes.

they seemed ready to advance, stating that, in private, he "had often been brought to tears, when he thought of "the dishonour which might be done in the matter to "the Lord, Jesus Christ."

In consequence of the vacancy made in Knox's College, by the death of Professor Esson, the Synod, in 1853, urged Mr. Bayne to accept of an appointment—to be his successor. But, shrinking from the idea of a position for which he was thought to be eminently qualified, and which many seem ambitious to assume, he persistently refused to listen to the proposal, alleging that to do justice to the work required, would demand more extensive reading, and more laborious study than his health could stand.

About the same time, the Presbyterian Church, in the United States, having watched with interest, the proceedings of the sister Church in Canada, for a series of years; and the authorities in Union College, Schenectady, wishing to pay some mark of approbation and respect to the latter body, corresponded, as we understand, with one of its leading ministers, regarding the party in its connection on whom a degree in theology might, with the greatest propriety, be conferred; and that minister at once pointed out Mr. Bayne, as the individual on whom such an honour would most gracefully rest. Accordingly, documents were forthwith transmitted, conferring on him the title of *Doctor in Divinity*. So great was his modesty, however, that when he came to know what had passed, he affirmed that the distinction bestowed on him should

rather have been given to the gentleman who, without his knowledge, had been instrumental in procuring it for him. And so little did he regard himself entitled to it, that a considerable time afterwards, in casual reference, privately, to the title of *D.D.*, he was heard to remark that in "his "own case, he had not yet got over the shame of it."

Although possessed originally of a muscular frame, yet through sedentary habits, constant mental exercise, early and repeated trials, and several years' professional labour in the variable and rigorous climate of Canada, his health was gradually undermined, and in September, 1853, he had a severe illness which brought him almost to the gates of death, but he was, in mercy to the Church, spared to recover at that time. He was, however, much solemnized by this event, and was known to tell how, at that time, the awful consideration of a constant stream of immortal beings flowing out of this world into eternity stood vividly pictured before his mind, while lying on his sick bed.

For the benefit of his health, he sometimes resorted, during the hot season, for a few weeks, to the sea-side, or to a watering place inland ; or took a ramble through the lower provinces, or visited some of the cities of the neighbouring republic. And, in 1855, he obtained, from his Presbytery, leave of absence, when he again visited Brittain, and, at this time also, the continent of Europe. His health was then very infirm, and he spent some time in London, to be under the care of his friend, Dr. Miller, who was acquainted with his constitution, and with the

Canadian climate —having practised several years in Galt. On this occasion he was absent from his charge more than a year, and returned towards the close of 1856, considerably recruited.

The growing requirements of his congregation, composed now largely of a town population, induced him to change the mode of conducting the Sabbath service as hitherto pursued. For a long period he was accustomed to give *one* service, extending oftentimes from before noon to nearly three o'clock in the afternoon. But the necessity for an evening service had induced him to curtail the usual service in order to reserve strength for an additional one. For a short time he conducted both services. But, as he alleged, the "*two yokings*" were more than he could stand. After the first one, he felt so prostrated that he was more prepared for going to bed than for ascending the pulpit a second time ; and he would rather have continued at work for a longer space in the earlier part of the day, and had the latter part of it for rest, than attempted to brace up his flagging energies for an additional service, when, in his own opinion, he was not able to do justice to the cause. Wishing, however, as far as possible to be all things to all men, he continued the double duty, until returning symptoms of disease showed the necessity of his obtaining help, if the newly-adopted arrangements were to be persevered in. With an unselfish desire not to interfere with the welfare of the congregation, as he thought, or with the interests of religion in Galt, he proposed to resign his charge, and had serious thoughts of transfer-

ring his services in the Church, for the remainder of his days, to the newer colony and more genial climate of Australia. But his congregation, aroused to a sense of the great privileges which they enjoyed under his ministrations, were resolved, if possible, to retain him among them; and in 1858 applied to the Presbytery to sanction an arrangement, by which Dr. Bayne could continue to preach in the forenoon, as usual; and an assistant be procured to conduct the evening service, and aid generally in the discharge of ministerial duty. The Presbytery, knowing his value in that congregation, and in the Church at large, cordially acquiesced in the proposal; and, according to the new arrangement, an unordained assistant was first employed, and then, at his call to occupy a more independent sphere, the Rev. Archibald C. Geikie, at that time minister at Berlin, and now in Australia, was induced to resign his charge at Berlin, and accept of the office of assistant minister in Galt. Matters proceeded thus favourably for a season; and Dr. Bayne, relieved from the annoyances of housekeeping, for which he had little either taste or aptitude, became a *boarder* in the manse, Mr. and Mrs. Geikie being allowed to assume the management of affairs.

But mysterious are the ways of God. While the new order of things was thus auspiciously commenced, it was soon to be interrupted. Dr. Bayne's health, which had latterly been very precarious, was probably more infirm, and the cause of more uneasiness to himself than was at all suspected by others; and the vital energies of nature

were now about to succumb, or, more properly speaking, he was ripe for another world; and, in the sight of the King and Head of the Church, having completed his allotted work, he was now to be called to his rest and reward. This latter idea will appear to be sustained by the following expression of sentiment, contained in a private letter to a friend, who, shortly before this time, had remonstrated with him on his intention of leaving Canada for Australia. Among other things, penned in his usual easy and humorous style, he gravely remarks: "But we are birds of passage here,—pilgrims and strangers on the earth, as all our fathers were, and must not lean too much on earthly stays. That is the best place for us to be in to which the Master calls, and where we can be best doing Him service. And that is the best attitude in which we can stand before Him—ready to go *wherever on earth*, or *whenever from the earth*, He may be pleased to call us. 'Here, Lord, am I: send me.'"

On the morning of Thursday, the 3rd Nov., 1859, Dr. Bayne appeared to enjoy his usual health and spirits, and made preparation to depart for the township of Puslinch, where he purposed filling the pulpit of the Rev. Mr. McLean.* He had his overcoat upon his arm, ready to depart, when he suddenly complained of illness, and ultimately was compelled to retire to bed. Dr. Miller, who was then in Galt, was called in; but no fears were entertained that his patient was in a dangerous state. After divine service in Knox's Church, Mr. Geikie asked him

* That being a day of public thanksgiving.

to take some refreshment. This he declined; and on Mr. Geikie going to repeat his request some time afterwards, he found him apparently asleep, and considered it prudent not to disturb him. About five o'clock Mr. Geikie entered his apartment again, and was surprised to find him still lying in the same position. Becoming alarmed, he approached the bed, when, to his surprise and sorrow, he found that his friend was sleeping the sleep of death. Dr. Bayne had evidently died suddenly and without a struggle. His whole attitude was perfectly natural, and his features bore more the aspect of sweet refreshing slumber than that of death.

Mr. Geikie immediately sent again for medical aid, and called in Mr. Lutz, then mayor of Galt, one of the elders of the church, and one of Dr. Bayne's steadfast friends. But nothing could avail. The intelligence of the melancholy event fell with astounding suddenness on the community. It was received throughout the congregation with universal grief, as for the loss of a father. And, as announcing a calamity of no private or ordinary nature, it produced a deep sensation throughout the town, the surrounding country, and wherever it was carried by letter or telegram throughout the bounds of the Presbyterian Church of Canada.

His death was such as those who knew him best say that he himself would have wished it to be—*alone* with God.

The funeral took place on the following Monday, and we here give a summary of the solemn proceedings on

the occasion, as published in the Toronto *Globe*, and other newspapers at the time. Religious exercises were appropriately conducted by Principal Willis, who gave utterance to the words—"A prince and a great man is "fallen in Israel." After which the procession advanced, Dr. Miller, the attending physician, and personal friend of the deceased being accompanied by the Rev. A. C. Geikie, assistant minister, immediately in rear of the hearse. Then followed the members of the Kirk-session, and other office-bearers of Knox's Church. After them in order the members of the Presbytery of Hamilton, who were present. Then personal friends from a distance, the Rev. Principal Willis, D.D., of Toronto, Rev. John Ross, of Brucefield, Rev. A. D. McDonald, of Clinton, &c., &c. And this array of clergymen was followed by many hundreds of the inhabitants of the town and country, where the lamented Doctor had laboured for more than a quarter of a century. It was an amazing spectacle to behold sorrowing men from every part gathered together to show the last token of respect to the illustrious dead. As the procession passed through the town, from the manse to the place of interment, all the places of business were closed, and every thing still like the grave, where all that was mortal of John Bayne was soon to be deposited. And there he was laid, dust to dust, in the assured hope of a glorious resurrection through the merits of Him whose grace he had lived to preach."

After the solemn rites were concluded, the members of the Presbytery, who were present, met, as is usual in such

cases, in the vestry of Knox's Church. The brethren united in offering up special prayer on the occasion, and appointed the writer of this memoir to preach in the forenoon of the following Sabbath and declare the Church vacant, also Mr. Geikie to preach in the evening.

On Sabbath the 13th, accordingly, we addressed the crowded audience as an assembly of mourners, from the words, "O death where is thy sting, O grave where is thy "victory." 1 Cor. xv. 55, understanding that he whose removal we deplored had latterly dwelt much on the subject of *death* in his public ministrations, and believing that he had now gained the victory over the last enemy; adding at the same time, as we were able, a deserved tribute to his unquestioned worth, his Christian character and ministerial ability and faithfulness. Mr. Geikie followed in the evening with a discourse on 2 Cor. v. 6–8, in which he made an appropriate allusion to the solemnity of the occasion, and gave a just and happy sketch of the character of his admired and beloved friend. He also wrote a more detailed account of him, which appeared shortly afterwards in two successive numbers of the Dumfriess *Reformer*, and of which we have made a free use in the present compilation.

Various other notices of one so long and so publicly known, and so generally venerated, appeared in the prints of the day, as well as proceeded from different pulpits. We have much pleasure in referring specially to one of those that was sent forth through the columns of the Toronto *Globe*, from the pen of the late Dr. George, of

Stratford, who during their early residence in Canada was a highly valued and intimate friend of Dr. Bayne, but between whom and Dr. Bayne there had been little intercourse since the Disruption, when they saw cause to take opposite courses. Dr. George, in transmitting to us in 1867 a copy of that notice at our request, says, "I wrote out of a full heart at the time, but had I given vent to my feelings, the article would have been much fuller, and, I am fain to think, it would have been somewhat better, but such as it is I willingly give it, to be used in any way you may think fit." The following passage is worthy of a man of genius, of a generous heart, and of a Christian spirit :—

"'Dr. Bayne, of Galt, is dead,' is a statement which, as it falls on the ear, or meets the eye, will awaken painful emotions in multitudes in this country; and the reply will be, 'Yes, and a great man is gone.' It is even so, for he was no ordinary man. Nearly a quarter of a century has elapsed since the writer of these lines first met with Dr. Bayne. He had just then come to the Province, and, although but a young man, no one could be an hour in his company without being struck with the force and originality of his mind; for his stock of information was even then very great, and his power of expressing his thoughts so clear and comprehensive, that you felt at once in the presence of a man of a well-stored memory and a highly cultivated intellect. As he continued to be a hard student, he was constantly adding to his mental wealth, so that, many years before his death, his stores of knowledge were uncommonly great. It was, however, in theological learning that he chiefly excelled; for, although far above the ordinary run of even learned men in certain departments of secular knowledge, yet it was the learning of his profession on which his heart was mainly set, and on which his intellectual powers were ever most vigorously exercised. No man knew

better the vast difference in value betwixt the best piece of human learning and the knowledge of the Gospel; and few men could turn to better account secular knowledge, in making it subservient, as far as it could go, to the illustration of sacred truth. From his fine taste and sound judgment, he could not only fully appreciate the labours of men in the various walks of literature, but could wisely employ these to throw light on his grand topics in the pulpit."*

The late accomplished minister of Dundas, the Rev. M. Y. Stark, the oldest surviving member of Presbytery at the time, wrote an excellent account of Dr. Bayne, which appeared in the *Ecclesiastical and Missionary Record*, (December, 1859,) and from which also we have taken the liberty of quoting. At the annual meeting of the members of Knox's Church, Galt, held in the vestry room on Wednesday, the 8th March, subsequent to the death of Dr. Bayne, the following resolution was carried by the unanimous voice of those present:—

"This congregation, now assembled in annual meeting, and for the first time since the death of the Rev. John Bayne, D.D., our late honoured, beloved, and lamented pastor, feel that we cannot allow this occasion to pass without in a special manner recording our estimate of him who so long went in and out among us, and for whom we mourn this day, because we shall see his face no more. It is not our part to speak of his influence and usefulness in the Church at large, great and acknowledged as these were; nor is this the time to dwell on our high estimate of his mental and moral excellencies as a man; to us rather belongs the duty of speaking of him as our

* Dr. George's remarks as he proceeds contribute so much to illustrate his friend's character in different aspects that we reserve further quotations for the concluding part of our memoir, in which we shall endeavour to present that character in a kind of descriptive portraiture.

pastor ; and we feel how unable we are adequately to do so. For nearly a quarter of a century he dwelt among us, devoting to our service his great and sanctified gifts while in the freshness of youth, and though urged to change his sphere of labour, continuing in maturer years to toil for those to whom he at first came. Through all this prolonged ministry, we ever found him a kind friend, a wise counsellor, a faithful preacher of the Everlasting Gospel, and a consistent follower of the Lord and Saviour Jesus Christ. To us he was truly an ambassador for Christ, beseeching us in Christ's stead to be reconciled to God, and exerting an influence far and wide, which, blessed by the Holy Spirit, has, we believe, borne much fruit, and respecting which it is our prayer, that, ever more and more blessed, it may bear fruit many days hence, to the good of souls and the glory of the Redeemer. But a ministry so lengthened, powerful, and honoured, needs not our commendation. While living he cared little for human praise, and our part now is only to make a tearful record of his surpassing worth, and our exceeding loss. A wise God has removed him at a time when we had fondly hoped he might long continue and break among us the Bread of Life, as in days gone by. That removal was sadly sudden ; the dispensation is surrounded by clouds and thick darkness ; but in the midst of sorrow we desire to acknowledge the righteous sovereignty of God, to repose in his unerring wisdom for guidance, and to say, 'the will of the Lord be done.' This congregation also desire, while thus recording our grief for our own loss, to convey our sincerest sympathies to the relatives of our late pastor. A congregation deprived of such a pastor can estimate the grief of sisters deprived of such a brother. Our prayer is that God will sustain them in their affliction, while we remind them of the consolation of mourners who know that 'those who sleep in Jesus, will God bring with him.'"

Mr. Hume, who was in the chair, requested such of the meeting as agreed to the foregoing resolution, to stand up, which they did, every man and woman present giving in their warmest assent.

A committee, consisting of the Trustees and Elders was then ap-

pointed to take steps for the erection of a suitable monument for the late Dr. Bayne; and the meeting adjourned.

The latter part of the preceding resolution was in due time carried into effect, by the erection, at the grave of Dr. Bayne, of a handsome marble pillar, bearing a suitable inscription. The congregation also,—and we believe mainly through the efforts of their female association,—raised funds to institute a bursary in connection with Knox's College, entitled the *Bayne Bursary*, as an additional tribute of respect to the memory of their late pastor, and a lasting testimonial to their and to his appreciation of an educated ministry.

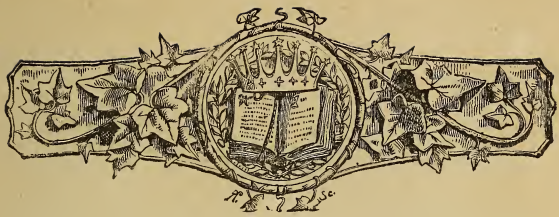
At the first meeting of the Presbytery of Hamilton, after so sad a breach had been made in their ranks, the brethren felt constrained to put on record a testimony to the loss which they, in common with the Church at large, had sustained, by the removal of him who was personally so dear to them, who had so often guided their deliberations, and to whom they had always looked for advice in a case of importance or difficulty. But we may not burden our pages with all that was written or published. We reserve room, however, for the excellent minute of Synod, which at its first meeting after the death of Dr. Bayne—the following June—was prepared by a select committee, and passed as a just expression of the sentiments and feelings of the entire Presbyterian Church of Canada in reference to one who had never spoken in that her supreme court without being listened to with attention

and deference ; but whose voice was to be there heard no more.

"The Synod, impressed with the great loss which, in the Providence of God, it has sustained, in the removal, by death, of one so highly respected and beloved as the late Rev. Dr. Bayne, records its sense of obligation to the Great Head of the Church for granting to the Presbyterian Church of Canada, and continuing to it so long, a Brother distinguished by gifts and graces of no common kind.

"Connected with this Church for a quarter of a century, and especially identified with it as almost in a sense its founder, since its separate organization in the year 1844, we looked to him as a standard-bearer in the assertion of its characteristic principles, and the vindication of its rights. Endeared to his immediate flock by his profound elucidations of Scripture truth, and by his prophet-like earnestness and fidelity in urging its practical lessons on the heart and conscience, he is specially remembered by this Synod, as one who by the counsels of his wisdom commanded a degree of confidence seldom possessed by a member of a church court ; and who, with a rare measure of tact and judgment often explicated what was difficult and embarrassing, defending his views with an impressive eloquence, which was powerful to persuade, and which, even where in the exercise of their rightful liberty other minds might differ from his conclusions, left on all the conviction of his rectitude of purpose, and deep devotion to truth. These qualities were strengthened in their influence by the general reputation our lamented brother and father had acquired as a man of highly cultivated intellect, and successful application to the study of general, and especially theological, literature ; and they are remembered, too, as associated with such simplicity of manners, and warm affections, as made him no less the beloved friend of many members of this court, than the counsellor revered by all. The Synod finally, records its sympathy, with his personal relatives, and his large bereaved congregation ; and appoints that an extract of this testimony to Dr. Bayne's memory be

transmitted to the Kirk Session of Galt, and to his mourning friends, with the assurance of the Synod's sympathy both in their sorrow and their joy—their sorrow while bowing with reverence to the will of God in the bereavement which the Synod feels in common with them ; and their joy, as feeling assured along with them that this eminent servant of Christ has entered into his glorious rest."



CHAPTER III.

DESCRIPTIVE PORTRAITURE — PERSONAL APPEARANCE — MENTAL AND SOCIAL QUALITIES, HUMOUR, SARCASM, SENSIBILITY, FAITHFULNESS AS A FRIEND, SOLEMN MODE OF DEALING, DISCERNMENT OF CHARACTER — POETICAL TEMPERAMENT — CHRISTIAN CHARACTER AND TASTES — POWER AS A SPEAKER, AND INFLUENCE IN CHURCH COURTS — EMINENCE AS A PREACHER — MODE OF PREPARING DISCOURSES — MANNER IN DEVOTIONAL EXERCISES — ZEAL AGAINST HERESY — LITERARY REMAINS.

DR. Bayne was, in stature, above the average height, and his appearance, which almost improved with age, was commanding. His head was finely formed, and his eye searching. An excellent engraving from a daguerroetype likeness has been executed since his death, and is generally to be found in the houses of his friends. His frame was of an athletic mould, and, although study and sickness had impaired its vigour, yet, for one of his sedentary habits, it retained to the last immense muscular power. He moved with a firm step, and his gestures were always energetic. His nervous

system was of high tension, yet he possessed uncommon command over himself.

His mental faculties were not only of a superior order, but were well balanced. To unusual aptitude for, and power of, observation, with clear judgment, a retentive memory, and logical precision of thought, he added considerable scope of imagination. There was also a native dignity about him, and his habits and manners were always gentlemanly. Except when duty called him forth, he lived retired from the world—often bewailing, we believe, the folly, vanity, deceit, malignity and scepticism which so much prevail in it. But his solitary habits arose, not from want of sympathy with human nature in its better forms, but from dislike to the frivolities, pretence, and grovelling tendencies of mankind in general; and he seemed greatly to enjoy genial society when he had the opportunity, and, among a few chosen friends, it was a pleasure to see how he would unbend. To strangers he appeared reserved, sometimes, perhaps, stern or severe; but to those who had the privilege of intimacy with him, he soon discovered the genuine feelings of his heart. Wherever he was known, his visits shed gladness,—the old delighting in his wisdom, the young in his freshness and sympathy with them, and the godly in his counsels. And those who had known him only by report, or by seeing him in public, on meeting him in private among his friends, were at once astonished and delighted.

His powers of conversation were great. His anxiety to please was always apparent, and his readiness to be

pleased no less remarkable. A genuine modesty checked anything like display, while the naturalness and simplicity of his character often deceived the undiscerning as to the extent of his resources. There was a playfulness and humour about him which rendered his society peculiarly attractive. The writer remembers, on one occasion, saying to him in a jocular way, when he was in one of his happy moods, "Dr. Bayne, whoever writes your life, will, of necessity, have to insert that phrase so hackneyed in biographies, viz.: *he had a keen sense of the ludicrous"*; and many droll sayings, as well as many weighty remarks and wise maxims, have fallen from his lips, which must remain forever lost. Connected and often mixed up with this humour was a playful sarcasm, than which no feature of his character has been more misunderstood. "Those who knew him slightly" (we quote from a biographical notice), "and only saw the occasional flash of his weapon, supposed its wielder to be bitter, and the idea with many was, that bitterness was his habit. But in this they wronged him. Bitter he could have been had he chosen, but even in public he seldom chose to be so, and in private never. The truth was, and he felt it, there are so many matter-of-fact people in the world, that his wit and humour, his most delicate sallies, his most obvious diversions, were often misconstrued, and set down to his disadvantage. In other words, brilliancy, with ordinary mortals, is so little comprehended, that, like a comet, it excites distress rather than admiration."

He was, indeed, intensely sensitive, as who that is pos-

sessed of a lofty spirit and a tender heart is not? But he was at the same time nobly generous—ready to make amends for any unintentional offence given by him, or to forgive an injury done to him by another. He was a most agreeable and profitable companion; and, as a friend,* he was warm and steady,—slow to trust himself with another, yet, when his confidence was gained, trusting thoroughly. To the ordinary qualities of friendship, he added that which is even more valuable, viz.: Christian faithfulness in endeavouring to correct, as occasion

* In this relation of *Friend* too, we think the subject of our memoir was not generally understood. From this impression we feel that we must adopt the following *caveat* from one of the memorial notices alluded to, viz.:—"None but those who knew him intimately, knew him at all, and as all such loved him, praise so unmixed must issue from their lips, that others may take the simple truth for a laboured panegyric. On this point, however, we feel but little concern. Those who did know Dr. Bayne will gladly add their testimony to ours, while the deductions which others may be inclined to make, cannot affect one who, while living, sought no man's praise and quailed before no man's frown, and is now satisfied with the favour of the God he loved." And under the conviction that nothing could have been more distasteful to our departed friend than the idea that any one should write of him in laudatory terms, have we been induced so far to take a liberty in the prosecution of our labour of love, only by the feeling that a tribute of respect is due to the memory of departed worth; by the hope that the revival of what is past may be productive of good; by the principle that we are bound to acknowledge, with gratitude, the gifts and graces which the Head of the Church bestows on his servants; and by the fact, that Scripture itself sanctions such expressions of affection, when it tells us that "the memory of the just is blessed," when it records the excellencies of the righteous of former ages, and when it speaks of men "who were full of faith and of the Holy Ghost," and "of whom the world was not worthy."

required, the faults of those around him. And his correction was made in no censorious spirit, but with such delicacy as rendered it obvious that he was willing to accept of similar marks of friendship in return, which had the effect of making one rather see his own defects than feel the reproof so gently administered, and then, again, made the reprover be, on that account, all the more beloved and confided in.

It has already been remarked that he was characterized by great gravity—approaching sometimes, apparently, almost to sternness or gloom. He had a very low estimate of the world and of human nature in general; and whether, from the sadness of the spectacle so constantly presented to his view, or from inward personal feeling, we know not, but when alone, or when forgetful of the presence of others, he would often give utterance to deep sighs and groans,—not the listless expression of lassitude or vacancy, but the forced utterance of powerful emotion. When by himself, so full, often, did these seem to be of mental agony, that one who had not become familiarized to his peculiarities would feel tempted to burst into his room and ask what was the matter.

He was sometimes, too, very solemn in his manner of dealing with his friends. We can never forget one morning, in his own house, when he came down stairs, his features not having relaxed from the sterner aspect which they frequently assumed when left to his own meditations, though he had been uncommonly genial and pleasant the evening before. On the subject of ministerial character

and responsibility being accidentally introduced, he remarked that it was the opinion of a certain aged and godly minister—strange though it may seem to some—that, after all, a small proportion only of those who hold the sacred office will be eventually saved. And, when the sentiment did not at once meet with a suitable response, or seem to make its intended impression, for which we cannot yet forgive ourselves, he gave one of his significant and piercing looks, which went to the heart, and which spoke volumes. And yet his religion was not gloomy. "His father's house," it has been observed, "was ever the resort of the godly"; but, as he often remarked, the piety which shone there so conspicuously was never marked by any moroseness. Nor could he at all understand by what process any man or school had ever connected piety with gloom. Indeed, so strongly did he feel on this point, that he viewed with suspicion any one whose countenance and carriage were peculiarly dismal. He felt that such appearances were unnatural, that they were assumed, that all assumptions are premeditated, and, therefore, that deliberately, and for a purpose, such men seemed solemn. What that purpose was, he might not, probably would not, indicate, but all such external exhibitions excited his strongest distrust. Levity he condemned, both by precept and example, but he also condemned any presentation of the religious character which did violence to nature and Revelation alike, and brought, in an ostentatious and peculiar way, him, who exhibited it, before the public. *Naturalness* he ever held

to be a beauty in all men, and especially in the Christian.

Dr. George passes the following encomium upon him:

"The man who is only distinguished in public has some grounds to suspect that his claims to greatness are, on the whole, rather equivocal. If Dr. Bayne was a distinguished preacher and a leading man in church courts, he was a still more remarkable man in private. Indeed, it is hardly saying too much to affirm, that those who have only known him in public can hardly form any just notion of the richness of his mind, or the gentleness and humility of his heart. Like all good men, he was eminently social; but he possessed, what some good men do not possess, conversational powers of the highest order. As it was said of one of our greatest poets—'that whatever he uttered had something in it'—so may it with truth be said of Dr. Bayne, that all that he uttered had something genial in it, often something grand, and always something good. Men who understand of what materials high minds are made, will not wonder to hear that he was a man of genuine wit, and that his wit often overflowed into natural and pleasing humour. The conceited, the stupid, and those who are harassed with the dread of their hollowness being detected, were apt to suppose him not only severe, but cruel in the play of his wit. No supposition could be more unjust. He was not only a Christian gentleman in principle, but a most accomplished gentleman in his whole demeanour. He would, indeed, have shuddered to have uttered a word that could have

given causeless pain to the humblest of his fellow creatures. No one who has ever witnessed him talk, with his earnest voice and look, with the young, whether cheerily or solemnly, by the fireside, can ever doubt either the depth of his piety or the tenderness of his affection; and surely the man of mature years who ever left Dr. Bayne's own fireside without regret to go, must have had but little social affection, while he who could leave it without having made addition to his wisdom, and having had all his best motives strengthened, must either have been an exceedingly wise man or pitiably foolish. He was, indeed, take him all in all, an admirable specimen of what the ministers of Christ ought to be,—learned, laborious, zealous, and humble. Canada sadly misses such a man, and yet it is even more painful to think that the Province can at present lose but few such men."

Like his father, he had great skill in discerning character. To this study he was much given; and so long had he pursued it, that the critical inspections of men had ceased to be an effort, and become a necessity. In early life he had studied phrenology; and, while he distrusted its intricate subdivisions, he believed, as all observant men do, that there is much in the general form of the head. To this, to the countenance, and to the *tout ensemble* of every stranger he looked, and the result of his almost intuitive glance was an impression which he seldom found erroneous. But it was not only with the outward manifestations of character that he dwelt; he analysed motives with a skill we never knew equalled.

It was vain for any one to attempt to stand before him in borrowed feathers without detection,—himself distinguished for integrity and honour. He had an instinctive abhorrence of hypocrisy and cant ; and, while most indulgent to the simple-minded, however inferior they might be in ability, he was unsparing in his exposure of such persons as pretended to excellences which they did not possess.

As a student of human nature he took great interest in children ; and even when an infant only a few weeks old was brought before him, like a philosopher, he would contemplate with wonder the immortal germ, as if endeavouring to realize its mystery, or trace the first workings of the mind ; while older children, whose sayings and doings he watched, afforded him an easier and more interesting study.

Like most men of superior intellect he had very keen sensibilities. And in connection with these, and his strong social feelings, for which he did not always get credit, we may mention his poetic temperament. Naturally gifted with a highly emotional nature, with imagination and exquisite taste,—to the growth of which familiarity with the magnificent scenery fronting his native town had no doubt contributed ; and which early sorrows may have modified—he sometimes as a relaxation exercised his talents in the composition of verses. We have heard him repeat by the fireside with deep pathos lines written in reference to the melancholy death of his two sisters, Mary and Isabella, although it was only long after the

event that he could bring himself to take up the subject; also very touching verses on the death of Mrs. Wilson, another sister who had gone to India as a missionary's wife, and had herself become an active agent in the mission field,—in which he contrasted the aims of the true soldier of the cross with those of many a worldling who goes out in his country's service, but seeks no more than military promotion and glory. The former were not the less affecting from their connection with the following simple incident:—"On his voyage home from Norway, a poor little bird, sorely beset with the raging tempest and nearly gone, took refuge in the ship, where it was most kindly received; but had no sooner recovered in some measure from its distress than it was devoured by a cat." The incident made a deep impression on his mind, and he used to describe it most touchingly. And when some time subsequently his sister Isabella was drowned, immediately after her recovery from an illness that it had been feared would prove fatal, he said with indescribable feeling, "How little did I think, when musing on the fate of the little bird, that I should have so soon to mourn something so like it in the case of one so very dear to me."

These and several other specimens of poetic tendency however, we fear, are irrecoverably lost. But we venture to give one example of this class of his mental efforts,—not because it is judged by any means superior or equal to some of those already referred to, but because, so far as we know, it is almost the only one extant, and

because it exemplifies a trait in Dr. Bayne's character: deep sympathy with others,—of which many regarded him as utterly destitute. The subject of it was the death of a first-born child, who was taken away at an early age. The mother mentioned an incident connected with the child, and with her own grief; and the doctor, after musing on it for a time, kindly requested that she would favour him with a note of the circumstances, and he would make an attempt to put them into verse. The result was a little poem, entitled, "*A Mother's Lament for her withered Flower*, founded on a description furnished to the author by a friend who had recently lost her first-born son,—a lovely and engaging child of two years and five months of age."*

His judgment in ordinary affairs was eminently practical and sagacious. It was a pleasure to lay a difficulty before him. He would patiently hear all you had to say, quietly ask a few questions for his own guidance, and then give the advice wanted, displaying a prudence, a considerateness, a practicalness, an amount of common sense and tact, which we are hardly entitled to look for in one always a student, mostly a recluse, and never engaged in any of the business transactions of every day life. Many a troubled heart came to this wise counsellor in adversity, and no small portion of such clients felt that the advice given was wise, while all knew that they received a true welcome, and unaffected sympathy.

* The description of circumstances and the Poem, accompanied by an explanatory note, being too long for a *foot-note*, we give in an Appendix.

He never made a boast of scholarship or a parade of learning. Indeed, it might be difficult for those who were most intimate with him, to decide as to the extent of his attainments in these respects. His library was not large, and he was by no means what is known by the *soubriquet*, "a book-worm." But he read with discrimination, and digested what he read. He kept himself abreast of the age by perusing the leading Reviews and other periodicals. And any new work that issued from the press he was sure to get hold of, and so to master, as to be able to give an account of its contents and pass an opinion on its merits. His mind was made up on most points that were subjects of discussion for the day. And his general information as well as intellectual ability gave him an influence among his brethren, and rendered him an ornament to the society in which he mingled.

His personal piety was simple and unaffected; but, at the same time deep, earnest and unquestionable. It was profoundly experimental, as was evident from his private conversation as well as his public ministrations. To say of him, as we would of many professing Christians, that he was consistent,—would not convey half the truth. He lived near to God, and "his profiting appeared to all."

As a pastor, he wisely exercised chiefly those gifts with which his Maker had endowed him in a superior degree. Perhaps he was not so multifarious in his movements, nor so ubiquitous in his presence, as some others seem to be. But he took a deep concern in the welfare of his flock: in the religious instruction of the young, and in

the institution and conducting of prayer meetings. He was also solicitous in watching over anxious souls, and faithful in directing enquirers after the truth, while he was opportune as health permitted, and always welcome, in ministering consolation to the afflicted, the sick and the dying. As Moderator of Session, it is enough to say, that he uniformly manifested wisdom, faithfulness and tenderness in dealing with those more immediately under his superintendence. Cautious in taking up a case and skilful in conducting it, he soon discovered its merits. And while most feeling towards the offending, when they manifested symptoms of penitence, he could not tolerate any approach to evasion on the part of the accused, or attempt to justify themselves or extenuate their faults, on the part of the convicted. And in the higher church courts—for there he shone—he was ever found on the side of truth, righteousness and evangelical purity. His opinion had always great weight with his brethren. He was clear and powerful in debate, whether in the statement of a case, or in reply. He had a remarkable facility for unravelling perplexed cases and for exposing sophistries. From his acquaintance with forms and precedents, while yet attending chiefly to the principles involved in them, he took, on every question that came before him, a course which he at once felt to be right, and which he was able to defend. He was never at fault. But from his wide range of view, his penetration, and perception of the ultimate bearing of a question on cognate subjects ; as well as from the honesty of his heart and zeal for the

cause of pure and undefiled religion, which never allowed him to trim in order to propitiate friend or party,—he was often compelled to differ in judgment from many of his brethren, and with pain to contend for an issue opposite to that which approved itself to them. And he impressed, with the depth and sincerity of his feelings, even those who did not agree with him in sentiment.

He never aimed at fine speaking, but when his feelings were roused he was more than eloquent. As a speaker, he was deliberate, clear and consecutive ; his language always appropriate, exact, and often strikingly beautiful. Even in private, his manner of expressing himself was distinguished by accuracy, if not classical elegance ; and in public when warmed with his subject he gave utterance to his thoughts in language amazingly forcible and telling, while his gestures, if not characterized by studied grace, were in keeping with his sentiments—intensely energetic and powerfully impressive. Never rising to address an assembly without being fully master of his subject ; he took a comprehensive view of it in all its bearings, and never failed to present his case in a manner fitted to command attention and admiration. And well do we remember the noble stand which he took at the time of the Disruption, and the sublime attitude which he assumed on the floor of the Synod at Kingston, on the evening of the memorable *tenth* of July, 1844, when interrupted in his address by the leaders of the majority under the pretext that he was using language unbecoming the court; although, in fact, he was only warning his brethren

of the danger of unfaithfulness to their great Head if they should send forth an approval of the course taken by the Established Church of Scotland. When he was interrupted, he at once sat down, till the confusion was hushed. He then rose and said—"Moderator, I will explain," and proceeded with an array of facts, to charge the Church of Scotland in stronger terms than ever with dereliction of duty; and, in a strain of the most solemn appeal and crushing rebuke, to remind some who were present of their vacillation; at the same time, compelling, as it were, a hearing, until he had finished his address and tabled his motion.

But it was as a preacher that Dr. Bayne was best known. His pulpit qualifications he seems in a great measure to have inherited; for the following, which was written respecting his father, is equally applicable to himself,—"He was rich in good matter, clear, scriptural, and often striking in his illustrations; generally favoured with uncommon fulness and freedom both as to the frame of his soul and language in delivery, accompanied with a sweet savour and holy unction. In his application he used to be uncommonly animated, most searching and close in his appeals to the conscience; very rousing and awful when addressing unconverted sinners, formalists and hypocrites. But he never finished his appeal to those characters without opening ministerially the door of mercy, and pressing and directing them most earnestly to the Saviour. He was most tender, affectionate and consoling in addressing weak believers, wounded consciences,

and tempted and doubting souls." And in the application of his discourses to different classes of hearers, in varied and pointed appeals, awful and tender by turns, the son eminently excelled. He had indeed few of the qualities which are generally understood to make up a popular orator; yet, in the art of expounding and applying the Word of God, he has seldom been equalled. He was indeed mighty in the Scriptures, having studied them carefully, and his discourses were at once simple and profound, clear, scriptural, evangelical and practical. One maxim with him in expounding Scripture was that the mind of the Holy Spirit in the word is to be gathered rather from the context, and the drift of the writer than from any verbal criticism. And on this he generally acted.

In his earlier days, he seems to have written out his discourses elaborately and with considerable care; but for a long period, latterly, they were not fully committed to paper, not that they were hastily prepared, or were extemporaneous effusions, for they were thoroughly digested and elaborated in his mind, and his manuscripts show that the method of treatment, the train of thought, and mode of illustration, were exactly laid down even when there was not much written. And it appears to those who heard them, that upon comparison with the MSS, these were not much departed from in the delivery. He used to speak to others, not only of how they were to *prepare* a discourse, but how they were to *preach* it. And in his own case, in view of pulpit duty, he would lie

down on the sofa for hours together ruminating on his subject; then get up in haste, take writing materials, and jot down what he had cogitated, ample space being left on the paper for interlineations and additions, during further meditation. In the more immediate prospect of engaging in the work of preaching, again he might be seen sitting with his skeleton sermon before him, his pencil in his hand, and his tobacco pipe, to which he was excessively addicted, in his mouth, conning over his theme till the hour of service arrived. It was evident, then, that his mind was roused and his heart full. And in these circumstances, it was equally plain that any attempt at interchange of thought on the part of another, however politely met, was an intrusion. He hurried to the pulpit. But there, he commenced deliberately. Every thing proceeded in order. There was no hurry, no hesitation, but a calm, full, equable flow. He had such a command of language without volubility that he never seemed at a loss for the choicest expressions. Apt illustrations, often tinged with the hues of poetry poured in as required. And sometimes in the application of his discourse his mind became fervid, and his gestures vehement. The result was, that every attentive hearer was carried irresistibly along, and felt that the entire discourse was *in* the text, and *from* the text, which now appeared large, luminous and impressive. And even those accustomed to the study of the Scriptures wondered that they had not before seen in the passage opened up what had now been presented to their mind.

Upon his knowledge of the inspired volume, he brought to bear the power of his gifted mind, and the experience of his Christian life, so as to draw from the depths of every text that he handled, its precious contents and illustrate them in the happiest and most forcible manner. His expositions were never dry, abstract discussions, but savoured much of the spiritual and practical. He dealt with the understandings of his hearers, but only as a channel to their hearts. And a salutary advice given by him privately to others employed in the work of the ministry was "Speak to the consciences of your hearers, never mind their intellects." He had no idea of submitting the matter of God's claims to be judged by man's ratiocination; it was his aim, and singularly his forte to deal with the conscience.

He seemed to have a wonderful insight into the import of Scripture, and the mysteries of the Kingdom; also into the wants and workings of the human heart, and the experience of the growing Christian. And he dwelled much on portions and views of divine truth, which, in a measure, lie beyond the grasp of ordinary minds, so that when he did take up such passages, as are more commonly treated by others, he carried his audience further up the mount of vision, as it were, than they are generally brought. Perhaps in this connection, it may not be too much to say, that while we have often listened to many of the most eminent preachers that Scotland has produced during the present century, candour compels us to give it, as our sober verdict, that in full exhibition of gospel truth, in

power of application, and in all the essentials of useful preaching he was unsurpassed. And for correctness, breadth and spirituality of view, for lucid arrangement, and for chasteness and felicity of diction, as well as holiness of aim, his ministrations furnished a model which many of the present day would do well to imitate. "It was, in-"deed, in the pulpit," says Dr. George, "that this eminent "servant of God appeared to the highest advantage. "There were those—perhaps not a few—who thought "his discourses heavy and by far too long. Yes, these dis-"courses were heavy, but they were heavy with thought; "and if somewhat longer than modern custom sanctions, "it should be known that this was not through a want of "taste or prudence in the preacher, but from burning zeal "to benefit souls. He appeared to feel that his message "was so momentous, and the present opportunity so im-"portant, that he did not know well *how to stop* while there "were unconverted sinners before him, and souls that "needed the consolations of the Gospel. And yet, when "one thinks how rich his discourses were in matter—how "clear the reasoning was that ran through them—with "what simple and noble diction the great truths were "clothed, and with what natural and forcible majesty they "were delivered—he cannot but wonder that Christian "men should have thought them unreasonably long. The "truth is, that to men of vigorous intellect and healthy "piety, Dr. Bayne was ever an acceptable preacher. It is "not saying too much to affirm, that, on all the topics he "carried to the pulpit, he ever spoke so as to interest and

"edify. Yet, those who have heard him frequently will "readily admit that it was when he came to speak of his "Saviour's love, and his Saviour's sufferings, that his dis- "courses partook of a grandeur and beauty quite peculiar. "On these highest of all themes—the themes unspeakably "dearest to his heart, he was in the best sense truly an elo- "quent preacher. It need scarcely be observed that his "eloquence, neither on these nor on other occasions was "at all of the sort so much in vogue with many that run "after a certain kind of pulpit orators. The genius of his "eloquence was eminently intellectual. Hence it dealt "mainly with the understanding and conscience, and was "intended to reach the feelings only through the con- "science. This it often did with singular force. The "church to which he so long ministered—perhaps the "largest in the province—is composed of a people whose "good sense, solid information, and simple manners emi- "nently fitted them to appreciate the high and varied "talents of their gifted pastor. What a loss that church "has sustained!"

The manner in which Dr. Bayne conducted the more devotional part of divine service was also remarkable. He was evidently much given to private prayer, and the fruit of this became manifest in public. There was an unusual solemnity, fulness and power in his prayers. We have heard it remarked by some of his own people, that even in the public assembly he prayed as if he were *alone* with God; and yet in the difficult art of appropriately and profitably leading the devotions of others, he had—

apparently without being conscious of it—attained to such excellence, that without the slightest effort or subjection to any rule, but as the result of familiarity with the holy exercise, in combination with a mind of high order, and an unfettered command of language, he proceeded in an unbroken train ; comprehended every requisite particular ; and closed with unexhausted copiousness and fervour. So that every one present who gave his attention to the subject felt that, independently of the privilege and responsibility of being so assisted in addressing the throne of grace, there was a singular beauty in this part of the service ; and that, if he should attempt to criticize, he could not advantageously alter a word.

He had a great jealousy of doctrinal error ; and earnestly did he set himself on different occasions, when he thought truth was in danger or the honour of God at stake, to " contend for the Faith which was once delivered to the Saints." This he did, not from a love of speculation,—not in the spirit of controversy, nor from a desire of victory ; but from a sense of duty, love to the truth, zeal for the glory of his Divine Master, desire to be faithful to the trust committed to him, and concern for the salvation of immortal beings ; for he ever made the vindication of the truth, subservient to the great aim of winning souls to Christ. At one period, scepticism, and the heresy known as *Morrisonianism* threatened to become prevalent around Galt, when his solid teachings from the pulpit on the doctrine of the Atonement, tended very much to settle the minds of his own people, and to check the spread of that

unscriptural and dangerous system. And from a similar conviction of what was due to the branch of the Church to which he belonged, though contrary to his own inclinations, he took a prominent part in conducting the cases, both of Mr. Peden, of Amherstburgh, who was deposed on account of his heretical tenets ; and of Dr. Ferrier, of Caledonia, who was cut off from the Presbyterian Church of Canada for contumacious resistance to the decisions of its supreme court.

The result of all could not be other than that a most extensive and salutary influence should have been exerted on the community in and around the place of Dr. Bayne's residence and labours ; and, we believe, that throughout very wide bounds, a leaven was diffused, which will not soon fail in its operations. He built up a large and well consolidated congregation, said at the time of his death, to have had the largest communion roll of any Presbyterian congregation in the Province ; and gathered around him a select staff of intelligent and efficient office-bearers, and a mass of enlightened and deep-seated piety among the membership ; and in the hopeful character of many of the rising generation he laid the foundation of a work, into which other labourers have had the privilege to enter. How much the character of the recent Revival at Galt may have been moulded by the previous labours of Dr. Bayne we shall not attempt to investigate. His ministrations will long be hallowed in the memory of all who appreciated and have benefited by them ; and especially of those who can look back to him

as instrumentally their spiritual father. The good effect will, no doubt, more abundantly manifest itself as time rolls on, but the great day alone will declare what has been the result of Dr. Bayne's ministry in Galt.

It is to be regretted that Dr. Bayne has left behind him little in the form of written or published composition, as the fruit of his capacious and sanctified mind. In addition to the resolutions and addresses prepared in connection with the business of the church on important occasions, which are published in the minutes of her courts, and the pamphlet on the Disruption, already referred to, we are not aware that there is almost anything that has seen the light, except a lecture or so delivered at a meeting of a Mechanics' Institute, in the place where he lived; one on the *Maine Liquor Law*, the substance of which was printed in the *Missionary and Ecclesiastical Record* in March 1852; and a discourse on *man responsible for his belief*, which was read before the members of the *Hamilton Mercantile Library Association*—a production which was favourably noticed in the *Record* of the Church in June 1851, and which was pronounced by one competent to judge in such matters, to be fully equal, if not superior, to Dr. Wardlaw's celebrated treatise on the same subject. He was very fastidious in composition: and whether that want of health, or any higher motive prevented the appearance of additional and larger publications, we know not; but he had always a great aversion to thrust himself into notice.

An earnest desire was felt from the period of his

decease, that some memorial worthy of so eminent a preacher should be prepared from his manuscripts. Besides individual sermons of surpassing power, which were long remembered, and alluded to after their delivery, Dr. Bayne had given his people the benefit of various series of discourses,—for instance, one bearing evidence of careful preparation, and that was much valued,—on the epistle to the Romans: and another on that to the Hebrews. But scarcely any trace could be found in his depositories of the papers from which these discourses were preached; although it was expected that they were in a state almost fit for the press; and the present writer had it in correspondence from his own pen at one period, that he was busy in preparing something of that kind for publication, at the request of his congregation. And if we mistake not, a person was really engaged to act as his amanuensis in the matter. There were very few of his sermons written so fully, that any other than himself could make much of the manuscript. The few that were more elaborated were evidently his earlier efforts. Some parties of note in the science of theology expressed the opinion that the publication of a number of his skeleton sermons might prove a valuable aid to ministers. But although his assistant who had charge of his effects was bent upon sending forth to the world a volume of sermons in such form as they could be re-produced in, and would scarcely be restrained from carrying out his wish, yet by others interested in the matter, it was judged that nothing, which would do justice to the character of Dr. Bayne as

a preacher, could be gathered from his manuscripts. And that idea was finally abandoned.

The original desire, however, among his people of having something that they had heard from him put into a tangible form, and which might bring back cherished remembrances vividly to their minds, was still entertained, and was latterly revived by the discovery of some volumes of notes of discourses preached by Dr. Bayne, and which had been taken down in the course of delivery by the late Mr. Peter Cook, of Galt, an intelligent and attentive hearer, as well as much esteemed friend of his minister. These notes were found to be full—in most cases, giving the plan and divisions of discourse, the leading thoughts, oftentimes the illustrations used, and even the *ipsissima verba* of the speaker. So that when they were read in the hearing of some who had listened to them with delight, as they came from his lips, they immediately elicited the exclamation, "that is just Dr. Bayne himself." It was felt that while nothing could be put forth from the Doctor's own MSS. without his personal reputation being at stake, it would be otherwise in publishing notes taken by a hearer; and, therefore, although it is only a very inadequate idea that could be conveyed of the style of his preaching,—and perhaps no correct idea at all, except to those who remember the original,—it was resolved with the sanction of his nearest surviving relative, to gratify the long cherished desire of his people, and to publish for their use, and that of others who may feel interested, a small volume of these valuable

notes; and, at the request of the Kirk Session of Knox's Church, Galt, this memoir was commenced, with the view of its being prefixed to the main part of the projected volume.

But for reasons, which to them seem good, the present respected pastor of the congregation, who had undertaken to select and superintend during its passage through the press what it might be advisable to publish, along with his session, have resiled from their original purpose; and the writer is now left to cast his contribution to the memory of his highly gifted and esteemed friend, on the notice of the public, without any accompaniment, save the essay on *man responsible for his belief*, which it has been thought desirable to reprint.

APPENDIX.

THE description referred to in p. 53, hastily drawn out, was to this effect:—"It was on a bright, lovely morning in May, that—accompanied by our dear little boy in all the bloom and vigour of health—we left our dwelling to visit some friends. We passed an uprooted tree, which, in its fall, had detached large portions of the soil, in which grass and wild flowers were growing luxuriantly. Of the latter, one more brilliant than the rest attracted the eye of our sweet little companion, and to gratify him his father climbed up and secured the hanging treasure. We pursued our walk, our darling rejoicing in his pretty flower; and we in our lovely bud so full of promise. In January, I passed the same place alone. The sun shone brightly, and the glittering snow seemed rejoicing in his beams. But that

bare, leafless tree, still occupying the same spot, was all of surrounding nature that seemed in unison with my feelings. Its bright flowers were gone, and over my sweet one the cold grave had closed. In fond memory alone could a trace of either be found, for the place which so lately had known them shall know them no more."

The verses given below were sent by Dr. Bayne to the writer of the preceding, accompanied by a note containing the following, viz. :—"Those who understand what poetry is will find more true poetry in your own prose than in my rhyme; and to any copy which you may think it worth while to take of the latter, I should like the former to be prefixed. The chief deviation which I have made from your own thoughts consists in the introduction of descriptions of the scenery of a Canadian winter and spring. How far this is an improvement I must leave you to judge. It is sometimes alleged that there is nothing poetical in Canadian scenery; and I confess I had something of the ambition, although you will probably think little of the requisite power—to show that this opinion is unfounded. I do not know, if you have noticed the *Humming Bird* yet, as I was some years in the Province before I had that pleasure, but they may easily be seen by the lovers of early walks."

A MOTHER'S LAMENT FOR HER WITHERED FLOWER.

'Twas on a lovely morn in early May,
That, by this winding path, I wandered last.
How changed the scene ! without, the winter's gloom ;
Within, what griefs their darkening shadows cast.

Clad in their spotless robe of frozen snow,
The whitened fields stretch cheerless to the eye ;
With hoar-frost feathered o'er, the silent woods
Their stiffened branches leafless spread on high.

Ice-bound the shrunken river, scarcely heard
Its hidden current as it glides below ;
Fled every form of life,—withered each flower !
Clothed widowed Nature all in weeds of woe.

But ah ! a darker, drearier winter reigns
Within my heart,—the flower whose beauty shed,
A vernal light and gladness o'er my soul ;
That flower—that treasured flower,—is withered,—dead.

The heaping snow-drift hides his early grave,
Deep in his lonely bed my sweet flower lies !
Cold, cold, the late warm heart, blanched the fair cheek ;
And dim those ever-beaming, radiant eyes.

That prostrate tree ! Alas ! I knew it well ;
'Twas here we passed, it seems but yesterday !
What forms of beauty from the dead awake ;
What scenes return for ever passed away !

The sun shone brightly in the cloudless sky,
The trees, the fields were all with verdure clad,
The glancing water murmured softly by,
And earth and sky, and all like me were glad.

The feathered songsters poured from every glade,
In chorus sweet, their morning song of love ;
The chittering squirrels among the branches played,
And rose on rustling wing the forest dove.

Woodpeckers glancing in the flickering light,
Like winged flowers, shot swift from tree to tree,
Or climbing to the stem of withered beech,
With hollow ringing sound tapped merrily.

The tiny humming-birds on quivering wing,
Like buoyant gems, hung o'er the dew-tipped flowers,
Pecking their insect prey amongst the drops,
Now spangling hung—now shed in glittering showers.

The graceful deer shot past, with levelled horns,
Their dark eyes gleaming brightly as they fled,
Tracked 'midst the forest shade by crackling bough
Or parted saplings quivering over-head.

Among these upheaved tangled roots which now
Amidst the snow like icicles appear,
Festoons of wild flowers hung, and waving shed
Their welcoming fragance on the opening year.

'Twas here he stood! how beamed his eager eye,
As one more beautiful his quick glance caught;
And how he triumphed, when the prize from high,
At his fond wish his Father playful brought.

Onward we passed! He happy in his flower,
And I in mine! Ah! Little did I deem
The flower which withered in his grasp so soon,
A fitting emblem of himself should seem.

Both flowers are withered! Nought with me remains
But treasured memory of what hath been;
Tinging my deep grief, as the evening light,
On some dark river spreads a flickering sheen.

Spring shall return, and withered flowers again
Shall wake to life, and where they withered bloom.
But ah ! for me no spring shall ever shine ;
The grave gives forth no life,—no flowers the tomb.

Even winter mocks my grief ! where shines the sun,
The dazzling snow rejoices in his beams ;
Alone in unison that prostrate tree,
In sapless ruin, with my sorrow seems.

But why thus weep ? My flower still blooms above :
Another lily 'mongst the heavenly throng ;
Casting his bright crown at the Saviour's feet ;
His voice soft, blending with the Seraph's song.

I might have known ! The joy with which whate'er
Was bright and beautiful his soul could fill ;
Was of a flower for earth too bright—a heart
Already tuned with heavenly joys to thrill.

I could not wish him from that realm away,
Again to wither in this world of death.
Oh no ! I'll seek him where the lilies bloom,
Immortal fragrance in their odorous breath.

Yes, often there my still bright flower I'll seek,
And hover o'er it, upon faith's glad wing ;
Till midst the winter of my blighted heart,
The hope of heaven shall like a snow-drop spring.

Minute entered on the Record of the Presbytery of Hamilton, in reference to the lamented death of Dr. Bayne.

"The Presbytery, stricken under the sudden and weighty calamity sustained in the death of their late highly esteemed and now lamented Father and Brother, Dr. Bayne, of Galt, feel that they can only bow with humble resignation to the will of their heavenly Father in this mournful event, saying that, while He is infinitely wise and righteous, and gracious in all His acts, His dispensations are to them often dark and unsearchable. They deeply sympathize both with the attached congregation of Knox's Church, Galt, in the sore chastisement with which the Lord has seen meet to visit them, and with the afflicted relatives of the deceased, in a distant country, under their heavy bereavement. They are also afresh and most affectingly reminded by this event of the necessity of being always personally prepared for their coming changes, and diligent in the great work assigned them by their Master. And while they rejoice in the consoling and sustaining confidence that their departed brother has been removed from a world of sin, sorrow, and toil, to one of perfect purity, rest, and glory, where he is numbered with those who shall shine 'as the brightness of the firmament, and as the stars for ever and ever,' they are utterly incapable of adequately expressing the loss,—humanly speaking, the *irreparable* loss, which they have individually and collectively sustained, in the removal from among them of a faithful friend and wise counsellor,

—of one whose varied and surpassing gifts were manifest in every department to which he turned his attention, and whose eminent graces rendered him the object of veneration and affection to his brethren. Yet, as Scripture sanctions grateful acknowledgment of the goodness of the Great Head of the Church in all the gifts and graces bestowed upon His servants, and teaches us, while guarding against all idolatry of the creature, duly to honour the memory of the just, the Presbytery regard it as a sacred duty in this case, to pay a tribute of deserved respect, and, therefore, embrace the opportunity of unanimously recording their sincere though feeble testimony to the greatness and worth of him, who long, and even at last regular meeting, took a prominent part in the business of this court, but whom it is now no more their privilege to behold among them,—and that, in the following terms :

"Dr. John Bayne, of Galt, who, for well nigh a quarter of a century, ministered in the Gospel with unusual acceptance and success among his people in that place, and who was a member of this Presbytery from its earliest organization, was a man richly endowed with all those qualities of mind and heart which, when sanctified by grace, as they were in him, render one's life peculiarly valuable to the world and to the Church. His Christianity was simple and unostentatious, yet deep, unquestionable, and experimental. As a friend, he was warm, generous, and faithful ; and his intercourse with his brethren was always characterized by integrity, dignity and cour-

teousness. As a preacher, he was mighty in the Scriptures, and clear, comprehensive, spiritual, practical, and powerful. And as a member of the various judicatories of the Church, he was invaluable for the extent of his knowledge and experience, the correctness of his views, the sagacity and profundity of his judgment, and the zeal which he ever manifested for truth and principle,—in consequence of which he legitimately, though apparently almost unconsciously, wielded a powerful influence wherever he appeared. The Presbytery, at the same time, feel that they have been laid under the greatest obligations to their late brother, and through him to the author of all their mercies, for the upright and noble stand which he ever made, while among them, in behalf of truth and justice, the honour of Christ and the salvation of sinners, —for the zeal which he uniformly displayed in endeavouring to make the portion of the Church under their jurisdiction fulfil the high design of the Church's living Head, —and for the care which he took, and the talent which he put forth in directing its deliberations and decisions— frequently, by his clear-sightedness, delivering the brethren from difficulties and entanglements from which others saw no escape. And they think there is no presumptuous stepping beyond their province, nor invidious distinction made, in expressing their conviction that the Supreme Court of the Church has been, in a similar way, more indebted to him than to any other, for the able manner in which he often guided her counsels, and the efficient part he took in maintaining her purity and independence,—

and that the Presbyterian Church of Canada at large, which must acknowledge him to have been, in a certain sense, her founder, has been deprived of her chief ornament and pillar. In view of all these things, it is with a feeling of unfeigned grief, and yet of genuine gratitude, that the Presbytery reflect on their fellowship with the subject of this minute during the time that is past; and not without sadness and anxiety they address themselves to present duty, or look forward to the exigencies of the future. But they remember that the Lord reigns, and bearing in mind that, if any lesson be taught them by the present dispensation, it is, "cease from man," they would, with renewed solemnity, diligence, and faithfulness, set themselves to the fulfilment of their several important duties, during the remainder of their brief and uncertain term of service in the Church below,—seeking the grace of God to direct and support them while here, and anticipating the glorious reward which is laid up above for all such as shall be "followers of those who, through faith and patience, inherit the promises."

Extract from a short sketch of the life of Dr. Bayne, by one of his co-presbyters, which appeared in the "Ecclesiastical and Missionary Record," in December, 1859.

"Much of his time was spent in the reading and thought required for his pulpit preparations—even more in thought than in reading, for he was not a man to satisfy himself with taking up and appropriating the ideas of others. He

was a man independent in thinking, as he was in character, and of much originality of conception. His sermons were distinguished by profound views, logical clearness, a thorough acquaintance with the system of divine truth, by the power infused by a mind deeply impressed with the importance of what he uttered, and by the energy of one who wished his words to go home to the minds and hearts of his hearers, as he himself felt them. His philosophical reading to which he was much devoted, and his varied knowledge were apparent in his discourses, but with him philosophy and science were ever but the handmaids of revealed truth. They never took the place of, but always followed in the wake, of the word. His illustrations were appropriate and striking and his whole manner was solemnly impressive, as if his whole frame was heaving with the thoughts to which he strove to give utterance.

"He had a deep insight into human nature, a thorough acquaintance with the workings of the heart, and in no department probably did he more excel than in analytical exposition of the word of God, and his powerful application of its truths to the hearts and consciences of men.—But never was he more truly sublime, more touchingly eloquent, or more solemnly impressive, than when discoursing of the love and sufferings of the "Man of sorrows;" his tears at the grave of Lazarus—his agony in the Garden of Gethsemane—the awful mysteries of Calvary, or the abiding love and tenderness of our Glorified Redeemer—our Great High Priest—the Lamb in the midst of the throne as it had been slain, and when he

sought, by those attractions, to win sinners to repentance and bring them to Jesus, and to build them up in the faith, the consolations, and the holiness of the Gospel calling. If there was, sometimes repetition in his weekly discourses, it arose from no vagueness of thought, but from the desire that what he said might be understood by all, and if his discourses were long, it was from the fullness of the fountain from which they flowed, and had not his long services interfered, in some cases, with necessary duties, and in others with family arrangements, and been wearisome to young children, we should have heard, I believe, no complaints on this score from any who were capable of appreciating them. For his Bible class and his weekly Lecture he made the same careful preparations as for his Sabbath services. In the discharge of all his duties he acted under a weighty feeling of his responsibility as a minister of the Lord Jesus Christ. He gathered round him a staff of office-bearers, such as few congregations could produce, and as their moderator and head, he ever maintained the dignity and pre-eminence, without assumption, which became his position. In his exercise of discipline he was unflinchingly faithful, yet remarkably tender, wherever there was the appearance of genuine sorrow for sin. Like his Master, while he denounced with severity pharisaical hypocrisy and wickedness, he would not break the bruised reed, nor quench the smoking flax.

"Though mixing little in general society, he was highly qualified to shine in it; and in all the intercourse of private life he adorned and delighted every circle in which

he moved. With extensive information and well matured opinions upon most subjects of general interest, he had great conversational powers—much playful wit—and a keen, cutting sarcasm, in the use of which, though he may sometimes have seemed severe, he never, we believe, knowingly hurt the feelings of one whom he had ground to respect. Genuine piety was in his view a redeeming quality, which covered a multitude of frailties. He was ever the perfect gentleman in his feelings and manners—a generous opponent, yet a very Knox in steadfastness of principle, and one who, like him, feared not the face of man, but at the same time a Knox also in gentleness of nature, and a most steadfast and consistent friend.

"Whether we regard him as a minister, or as a man, his transcendent talents—his natural endowments—his extensive acquirements, together with the attractive graces of his Christian character, command our admiration and engage our esteem.

"Such an occasion as that of his funeral obsequies Galt never witnessed. The number of his brethren in the ministry who attended—and it would have been greater had time allowed others to come from greater distances—shewed the respect and attachment with which he was regarded by them, and many a sorrowful countenance betokened that a loved and lamented one was gone. The suspension of all business, and the streets lined with crowds of females and children, and the vast procession—composed not only of the office-bearers of the congregation and his brethren in the ministry and his own afflicted

flock, but of persons of all denominations, shewed that his death was regarded not only as a sad bereavement to his friends, his congregation, and his church, but as a public loss of no ordinary nature."

Extract from Memorial Notice of the late Dr. Bayne, by the Rev. A. C. Geikie.

"Dr. Bayne's intellect was pre-eminently massive.—There are many quick men, and many clever men in the world; there are few strong men. His frame was of unusual muscular force, and his mind of like capacity. Calmly it looked at, went up to, walked round, handled what stood or came before it, and the calmness was that of a strength never paraded and little thought of. While the true soldier will know his courage, but scarcely thinks of its existence, so surely must Dr. Bayne have known something of his power, but so surely did the inarticulate knowledge give him no concern. Those who knew him felt his power, yet it was never his intention they should do so. But strength of the mental kind cannot be hid any more than light. It is a fact which writes its existence on all the motions of its possessor. It is seen in the untroubled eye, the unchanged voice, the steady hand, the resolute fronting of difficulties in thought or action. So far as he had any consciousness of power, probably this was indefinite, we are certain it was very inadequate, for no theatre on which he was called to act fully displayed, far less exhausted him. We have seen him occasionally

tested, but the strain was soon removed, that it was rather by the mode in which he planted his feet than by the work done, that we saw of what he was capable. Still none could fail to feel in his society that he stood in the presence of a mind of extraordinary grasp. In stating his own view or listening to the view of another; in pulsing action or in calm repose, there was a solidity about him which few cared to strike, and fewer still to be struck by.

"He was marvellously acute and clear. We say acute and clear; for some are acute with no clearness. Their minds, like some ceaseless machine, are forever making punctures, while after all, unlike the machine, they are never doing anything. It was not so with our subject. His eye passed slowly over, and under, and around a difficulty, and when it had done so, turned steadily to the propounder, ever indicative of a successful inspection, but seldom exhibiting the elation of a triumph. Scarcely ever have we seen him hindered by a sophism longer than was necessary to probe it. We never knew a sophism proof against the temper of his spear. Ithuriel did not more certainly make the Fiend stand confessed than did Dr. Bayne lay bare the most delicate intricacy of error. Sharp to disentangle each ravelment, he was clear and strong in laying out every portion which he had untwisted, and with guiding finger, showing whence it came and whither it led. His was the acuteness of the scalpel in the hand of patient science, which lays bare alike round muscle and delicate nerve, and never returns to its sheath until the strongest or the tenderest organization has been

traced to its furthest source. It has been our astonishment that those affecting to know him have ventured the assertion that his statements were sometimes obscure, and his conclusions sometimes inconclusive, for we are very certain that he always thought too lucidly ever to speak hazily, while if his premises were granted, his was too severe and skilful a logic, to admit of giving forth an uncontained conclusion. Possibly, however, a diseased eye may lament the dimness of the sun, all unconscious that its own opaqueness cannot admit the light.

"His mind was unusually active, as well as massive, acute, and clear. Some minds of extraordinary strength have been rendered greatly useless by habitual indolence. The mind of Dr. Bayne was ever busy. Whether with a book, or with itself, a steady, unhurried march of thought scaled heights or explored depths, played with fancies or indulged in theory. He rested; but his rest was found in what change provides, not in a cessation from work. With Cowper he could have said:

> 'A want of occupation is not rest;
> A mind quite vacant is a mind distressed.'

"But more; his mind was as delicate as it was strong. It often happens that the vigorous, the acute, the massive, lack those tender perceptions which grace the man, and often despise what they lack. In such cases the character is apt to grow hard, and the man to be much more useful than agreeable. But he of whom we now speak, delighted as much in the graces of the poet as in the speculation of the metaphysician, and was as much at

home in criticizing Keats, as in solemnly surveying the profundities of Butler or Hamilton. We have seen on his table a treatise on the higher mathematics, and beside it a volume of nursery rhymes.

"He had a perfect scorn for meanness. Wherever he saw it, in rich or poor, friend or foe, it excited his disgust, filled him with distress, and called forth his denunciations. From his mouth these words had issued well:

> 'Mine honour is my life; both grow in one,
> Take honour from me and my life is done.'

"In Church Courts he revolted from trickery; in a debate he loathed intentional sophistry; in matters of ordinary conduct he was scrupulously fair; the rights of friendship he held sacred. He was a very Bayard in such respects. Less high-minded men found him repellant; but had they known it, they would have blushed to discover the cause. A mean and dishonourable blow stung him to the quick, but he never paid back those who sinned most against him in kind. He kindled no less quickly at any semblance of injustice or oppression, and the surest way to lead him to throw his shield over an opponent, was to do that opponent a wrong. Often have we heard him dwell on the conduct and character of men from whom he had become estranged; but never did we know him, as he indicated their faults, fail likewise to exhibit their virtues. As for his friendships, these were things very little spoken of, but precious. His tongue dealt in no compliments, but his life told what he felt. To intimacies dissolved by death he seldom referred; but

when he alluded to them, one saw how deep they had been, and how strongly their memory was cherished. Slow to trust himself with another, he yet, when his confidence was gained, trusted thoroughly. His heart then opened, and he who enjoyed his affection felt that he had won a treasure, which only his own misdoings could ever send away. His regard was no streamer, which fluttered over its object while his course stretched across a summer sea ; rather did it resemble the massive anchor, seen but little, always ready, and never false in the night of darkness and danger. And if, on a subject so sacred, we may for an instant touch, we would say, that the ties of relationship held him with a tenacity which never allowed his heart to wander from the loves of his childhood, and from the graves of his household. And now at last, this mournful yearning is satisfied, and these sighings are ended in the Home where that household, slowly gathering, is now well nigh gathered,

'No wanderer lost, a family in heaven.'

"In conversation he was peculiarly fascinating; his manners in society were easy and graceful, his anxiety to please always apparent, and his readiness to be pleased no less remarkable. A genuine modesty checked anything like display, and the naturalness and simplicity of his character often deceived the undiscerning as to the extent of his resources. Wherever he came his visits shed gladness, the old delighting in his wisdom, the young in his freshness, and the godly in his counsels.

Nor did the least thoughtful ever presume upon him. His natural dignity checked the forward, without chilling the respectful, while increasing intimacy disclosed a keen sensibility, which secured his friend while it sheltered himself from the word or thought which might give pain.

"His opinions were deliberately formed, conscientiously held, earnestly promoted, and resolutely defended. Slow to decide, cautious in settling down in a conclusion, he was all the more tenacious when a conclusion was arrived at. Then, the firmness for which he was so remarkable became apparent. Once satisfied that he was in the right on a matter of importance and principle, he might be vanquished, but he never yielded. Majorities might be overwhelming, but this did not affect him, for he aimed at truth, not majorities. Hard things might be spoken about the stand he made, but he did not make a stand in order to hear smooth things. The sneer of the weakling might mark the smallness of his following, but this did not disturb him, as he sought followers for far higher purposes than to win power, He was not indifferent to success, but if he wished it, he did so for no personal triumph, but the triumph of the cause he had espoused. For popularity he cared absolutely nothing; contrariwise, he almost suspected a cause which was generally popular, and that swerving from long-cherished principle in order to win the applause of the crowd, so common in our day, deeply depressed him, as he was prepared at any time to journey alone in what he considered the path of truth, abandoned, misunderstood,

misrepresented, and blamed, rather than to win a vociferous triumph, if doing so involved the slighest deflection from the right. Strangers might call him bigoted, and unthinking opponents did call him factious, but all such designations were harmless, indicating in those who made them, either profound ignorance of the man, or a palsied inability to understand why any one should have sufficient faith in his own opinions, or sufficient earnestness about anything, to induce him to oppose numbers, and miss the sweet incense of multitudinous and unreflecting praise. Of later years his grief on account of passing and coming events was unfeigned; for he believed that on more than one vital point the testimony of his Church was in danger, and had he lived, he was quite prepared by speech, and if needful, by action, to protest against the evils he feared. No small share of the spirit which fired John Knox burned in the heart of Dr. Bayne, and of the latter as of the former, it may indeed be said by those who visit his honoured grave,—'Here lies one who never feared the face of man.'

"We have lingered long over this labour of love, but we cannot close our remarks without saying a word about his Christian character. His piety was as deep as it was retiring. Those who heard him in the pulpit felt that he felt all he said; and those who listened to him for years, saw the deepening hues of his spirituality. In the sacred desk he sought not fame, but as he himself said, his only remaining wish was to preach Christ. How faithfully, fully, tenderly, powerfully he disclosed the whole counsel

of God to his flock, all know now, and generations yet unborn will testify hereafter. And, if we pass from his public ministrations to his private walk, we find that what the Sabbath disclosed, the week day confirmed. Alone, he was much on the Mount; in the society of his friends, ever delighted to speak of Him who had loved him, and who, delivered for our offences, had been raised again for our justification. His faith, simple and clear, was in vigorous exercise. Doubt did not come between him and the Cross. Ever bewailing indwelling sin, ever recognizing the Divine sovereignty, and adoring the Divine love, he had calmly taken his place on Calvary, to travel hourly between his own emptiness and Christ's fulness. Excitement he avoided, frames and feelings he did not indulge. The only peace he valued was derived from faith in action. The words of Charles Wesley peculiarly fitted his case :—

'Other refuge have I none,' &c.

"To do less than indicate his close and constant walk with God, were to wrong the cause he loved; to dwell long on that which, while living, was so much a matter between God and himself, would be an intrusion not demanded, and which his memory forbids. The writer can only add the prayer that the Eternal Spirit may lead all who knew him as friend or pastor, to follow him as he followed his Lord; and that in the Church to which his graces lent even more strength than his gifts, ministers similarly imbued with the mind that was in Jesus, may be

multiplied, that so we may ever have amongst us 'epistles of Christ, known and read of all men.'

"Our task is now done, would that it had been better accomplished. We have sought, however, to mark truly some leading points in the character of a Prince in Israel, and an honoured and beloved friend; and, if our eulogy has been unbroken, it has been so because we knew not at what point praise should have given way to a different strain. We believe that none who knew him could have spoken in other tones than our own. He now rests from his labours, and his works do follow him; but he has left a blank in his congregation and his Church which will long be seen and felt, and which, by all who knew either, will be sorrowfully acknowledged. His sun has gone down while it was yet day; let us imitate him by acknowledging that all has been done well, by one who cannot err. We add but this—

'Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,—
'How bless'd the righteous when he dies.'"

IS MAN

RESPONSIBLE FOR HIS BELIEF?

A LECTURE

DELIVERED BEFORE THE MEMBERS OF THE HAMILTON MERCANTILE LIBRARY ASSOCIATION, ON THE EVENING OF THE 18TH OF FEBRUARY, 1851.

BY THE

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OF KNOX'S CHURCH, GALT.

PREFACE.

A LECTURE on man's responsibility for his belief, herewith submitted to the Public, was delivered to the young men of the "Hamilton Mercantile Library Association," as one of a series for which the members of that Association, with a commendable desire to find suitable occupation for their leisure hours, and with a view to their intellectual and moral improvement, had secured the services of various ministers and other individuals, during the past winter. Soon after its delivery, the managing Committee of the Association, requested the author to allow them to publish it in pamphlet form. This request he felt that he could not refuse. In acceding to it, however, he explained to the Committee, what he would now also explain to those who may honor it with a perusal, that it was not composed with a view to publication, and that, had he been appearing before the

public of his own accord, he would have felt it desirable to illustrate, and fortify at much greater length, his views on some of the controverted points of which it treats. Within the compass of a single lecture, it was possible for him to do little more than sketch the outline of his argument,—rather suggesting to his hearers the mode in which the subject should be investigated and decided, than professing to exhaust it.

As it is, however, its brevity may be a greater recommendation in the view of some to its perusal, than it was in the author's to its publication. And it is now submitted to those who take an interest in such subjects, in the hope that it may serve to confirm the opinions of those who agree with its conclusions, and that it may direct those who are still inquiring, to such a solution of the question discussed, as shall stand the scrutiny of that day, when only *truth* shall abide.

In preparing it for the press, a few alterations have been made, but these will be found immaterial.

IS MAN

Responsible for His Belief?

THE question which, as you are aware, I am now to discuss,—the question, "Is man responsible for his belief," is not merely as some are apt to fancy, a curious and somewhat abstruse question in Ethics, but a question of immense practical importance; in which all have an interest, on which all, too, must in one form or other, come to a decision, and the decision come to on which must necessarily exert a powerful influence, either for good or evil. Whatever the origin of our beliefs, especially of our beliefs on moral and religious subjects, it must be plain to every one, who has ever studied his own mental history, or traced the secret influences in men's minds, which mould the character of succeeding

generations, and determine the destinies of the world, that such beliefs have a most important influence in the formation of our moral and religious character, and not less so in the regulation of our conduct, in the highest of all departments of duty, that viz.: which relates to our preparation for eternity. And the view which we take of the responsibility connected with beliefs,—thus exerting an influence so vast and eternal,—must necessarily affect the formation of our beliefs themselves. Consciously or unconsciously, it will tell on our mode of dealing with the evidence on which truth is presented to us; it will tell, too, on our mode of contemplating the truth itself. It were at variance with all experience to suppose, that the man who goes to the investigation of truth, under the solemnizing influence of the feeling that he is responsible to God, for every conclusion at which he arrives, every opinion which he forms, will not be more likely to arrive at the knowledge of the truth, than the man who goes to the investigation, imagining that belief, however erroneous, if only sincere, can involve no criminality, and expose to no condemnation.

Fortunately the great majority of men, however inadequately they may be impressed with a sense of their responsibility, assent to it, as an almost self-evident truth, that man is responsible for his belief; and this assent, originating in the clear testimony of unbiased conscience, is sanctioned by the explicit declarations of the word of God. But a sceptical philosophy has often started doubts on the subject; and names of high authority in

literature and science have openly avowed the opinion that man *is not* responsible for his belief, and have attempted to defend it on philosophical grounds. Among the supporters of ultra liberal views in politics too, the favorite maxim, that man is not responsible to man for his belief,—a maxim which, with certain qualifications, is sound, and important as the only basis on which religious toleration, or rather, equality among the members of the same commonwealth, can be adequately secured,—is not unfrequently advanced in a form or advocated on grounds which imply, that if man is not responsible to man for his belief, so neither is he responsible to God. While among the young whom thoughtlessness or vice has inclined to infidelity, the doctrine is often employed as an excuse for their indifference to all religion,—either avowed explicitly as a tenet of their infidel creed, or more vaguely under the plea, that they are honest in their convictions, and cannot be blameable for holding, or for acting on honest convictions.

The question is thus one which is well entitled to careful consideration among a body of young men, met as you are for intellectual and moral improvement,—who are either forming their opinions on many of the most important questions with which immortal beings can be occupied, or exposed in holding the opinions which they have embraced, and in which, perhaps, by godly parents they have been reared, to the assaults of infidelity. And a clear and thorough conviction of the responsibility to God, under which every belief is formed and held as

well as acted on, cannot fail to be of immense importance in enabling you to discharge aright your duty, in dealing with all those questions of vital interest, which imperatively demand the investigation of intelligent and immortal beings, and a right solution of which is an essential element of that godliness, which has the promise of the life that now is, as well as of that which is to come.

In endeavoring to assist you in coming to a right decision on this question, we might examine it, either in the light of reason, or in the light of revelation, or in the light furnished by both ; and in either, or in both of these ways, the doctrine which it is our wish to impress upon you, might, we think, be incontrovertibly established. Time, however, would fail to enter on a field so extensive, and we propose to consider the question chiefly as a question in Ethics, and to show you on considerations of natural reason, that man *is* responsible for his belief ; and that the grounds, on which the opposite opinion is advocated, are unphilosophical and untenable. This may have the advantage of disembarrassing your consideration of the question, of the jealousy which is not unfrequently entertained of Theological dogmas, as well as of better assisting you in meeting on their own ground the advocates of man's non-responsibility, who, unable to grapple with the clear and explicit testimony of Scripture on the subject, usually take refuge in the dim and broken light of reason, or in what they pompously term, the enlightened philosophy of modern times.

And first, and before entering on the more rigid exami-

tion of the question, there is a preliminary remark as to a consequence inevitably resulting from the doctrine of man's non-responsibility for his belief, to which it will be of use to call your attention, as being fitted both to show you the extensive and vital bearings of the question under discussion, and to prove, as by a simple *reductio ad absurdum*, the untenableness of that doctrine,—and that is, that if man be not responsible to God for his beliefs, then there is scarcely any thing for which with consistency, he can be held to be responsible.

In religious matters especially—the most important of all—a man's habitual feelings and conduct must be chiefly determined by his beliefs. Nay, it might easily be shown, that certain feelings and actions, corresponding with the beliefs cherished, must as necessarily flow from these beliefs, as belief itself is supposed necessarily to flow from the manner in which the evidence of truth presents itself to the mind. Who can for a moment doubt, that the beliefs which a man entertains in relation to the questions,—whether the Bible is the word of God, or whether Christ is the son of God, and the Saviour of sinners, or whether man is here on trial for eternity,—an eternity which, terminating the evanescent distinctions of earth, shall know but two classes of men,—the good and the bad, the inhabitants of heaven, and the inhabitants of hell,—must of necessity tell, and powerfully tell, alike upon his feelings and his life?

Now, if there be no responsibility for belief, on what principle, or with what consistency, can a man be held

responsible for the feelings or actions which flow from that belief, and which are only the necessary effect, the simple, natural, inevitable product of that belief.

With regard to actions in particular; whenever belief is the source of action, if the belief itself be neither good nor evil, and not the subject of responsibility, it seems plainly absurd to hold that action, which is but the expression or embodiment of that belief, can be possessed of such a moral character as to render him who performs it subject to responsibility. This were to reverse the axiom, that actions have no moral character in themselves, but only in so far as they are the acts of an intelligent and moral agent; and that the good or evil which we ascribe to them, and which renders him who performs them praiseworthy or blameworthy in their performance, properly lies not in the actions, but in the principles,—the views, the feelings, the affections, the motives by which the agent has been actuated. This were to suppose that God looks to the outside alone, in dealing with his creatures as responsible, and overlooks the inward springs and sources of their conduct,—the view of Him, the feeling toward Him, the object or end in reference to Him, —all which are involved in belief,—by which that conduct has been determined. This were to imply, that should a man believe in his heart, the most High God to be a being like unto himself, or a hard and rigorous and cruel master, he could only be punishable for avowing or acting on such belief, but would at the same time be held

guiltless for harboring the foul and dishonoring source of his practical ungodliness in his bosom.

It is true, that those who deny man's responsibility for his belief, do not usually admit, or, at least, do not usually advert to this necessary inference from their own doctrine; but on the contrary admit, that man, though not responsible for his belief, is still responsible for his actions; and one hears this curious theory of responsibility, not unfrequently avowed in such remarks as these, "It matters little what a man believes if his conduct is good;" or "His creed can't be wrong, whose life is in the right;" or "Men are Christians or Mahommedans just as they are trained; the great matter is an honest life." But the admission thus made, and which we have never seen even plausibly attempted to be shown consistent with the denial of man's responsibility for his belief, is usually made in a very qualified form;—made so as to admit of the condemnation of sins against society, whatever the belief in which they originate, but qualified so as to allow of most philosophical indifference to sins against God;—made so as to admit the condemnation of crimes, such as flowed from the creed of the Anabaptists of Germany, or would inevitably follow the ascendency of the doctrines of Socialism; but qualified so as to warrant the utmost complacency, in speaking of the genteel vices, that spring up unchecked, under the negative creed of the infidel; the practical ungodliness which results from the creed of the Socinian; or the degrading idolatry which is encouraged by the creed of the Church of Rome.

Indeed, without some such qualification, their doctrine, taken as a whole, would not subserve the purposes for which it seems to have been devised; and the only effect of admitting man's responsibility for his actions, while denying his responsibility for his belief, would be, that the one part of the doctrine would neutralize and nullify the other, and leave the whole subject of man's responsibility involved in inextricable confusion. Holding man to be not responsible for his beliefs, but responsible for his actions resulting from these beliefs, they would plainly free him with one hand only to hold him fast with the other; —they would assure him, you shall never be condemned for thinking that to be truth, which God has declared to be error, or that to be lawful which he has pronounced to be sin, but you shall infallibly be condemned for acting on that opinion;—they would deliver him from all fear of punishment for his beliefs, but leave him haunted with the fear of punishment for actions to which these beliefs inevitably led;—and the only solace that would thus remain to the infidel or heretic would be, that arising from the consideration, that he was placed under the government of an omnipotent Judge, who cared nothing for what he believed, but who, at the same time, might seize on him as a debtor to justice for allowing his beliefs to influence his life.

In a word, deny man's responsibility for his belief, and we do not see where you can stop, till you have freed him from all responsibility, or at the least, from all responsibility for actions flowing from belief, and till you

have arrived at the conclusion, that the sceptic or the Pantheist, who believes that he has no duties to God, is innocent in neglecting every duty which God has enjoined.

But we come to the more rigid examination of the question.

And first, it is of importance that you understand distinctly and definitely the doctrine which we are to controvert, with the grounds on which it is usually made to rest, as well as the opposite truth which it is proposed to establish.

The doctrine of man's non-responsibility for his belief, it would have been desirable to present to you, in the words of some of its most distinguished supporters. That doctrine, it may here be mentioned, was the doctrine of the ancient philosophers, who, according to Sir J. McIntosh, "from Plato to Marcus Aurelius, taught, that error of judgment being *involuntary*, is not the proper subject of moral disapprobation." In the days of the Schoolmen, it was revived—or at least the leading principles on which it is usually rested—by the celebrated Scotus, who, according to the same authority, "contended at great length that our thoughts (consequently our opinions) are not subject to the will."* And as already intimated, it has in various

* It would appear that S. did not explicitly state the conclusions to which his own principles, logically carried out, would have led him. The language of Sir J. M., on this point is, "one step more would have led him to acknowledge that all erroneous judgment is involuntary, and therefore inculpable and unpunishable, however pernicious."

forms been avowed or insinuated in modern times. We have not, however, been able to fall in with an exposition of the doctrine so brief, and at the same time comprehensive, as to enable us to present it to you in the words of its defenders, and we must endeavor to lay it before you in our own.

And the following propositions appear to us to embody, fairly and fully, the substance of the doctrine, with the grounds on which it is commonly rested,—or in other words, to present syllogistically the argument by which man's non-responsibility is supposed to be proved.

1. And first, grounding on the axiom, that belief is the assent of the mind to the evidence, by which any proposition submitted to it is established, it is assumed, that a man *necessarily* believes according to the view which his mind takes of the evidence,—or in other words, as one writer has expressed it, "that belief must necessarily, correspond with the perception of evidence, it being in the nature of things impossible, that the mind should believe or disbelieve, otherwise than as evidence is or is not discerned."

2. Secondly it is maintained, that a man is only responsible, when he has control over the operations of his mind,—or in other words, when the will is concerned in them.

3. And thirdly it is argued, that as a man's will is not concerned in his beliefs, as they are involuntary, as they spring up spontaneously and hold their place in his mind, whether he will or no, according as the evidence connect-

ed with their object has been discerned; or "as he," as Lord Brougham expresses it, "can no more change them than he can the hue of his skin, or the height of his stature;" that therefore *he* cannot be responsible for them, and *they* cannot be made legitimately the subject of praise or blame.

This we conceive a fair statement; and at first sight we frankly admit it appears not a little plausible. But in answer we shall endeavour to establish the following positions, involving the proof of the directly opposite conclusion,—viz.: that man is, and that most legitimately, the subject of responsibility for every belief which he entertains.

1st. That the above statement of the mode in which belief arises, and exists in the mind,—especially in so far as belief on moral and religious subjects is concerned,—is partial and defective, and overlooks an essential element involved in belief, and to which alone it is intended that responsibility attaches.

2nd. That it is not true, that in the formation of our beliefs, the will is not concerned; but that on the contrary, in reference to our beliefs on all moral and religious subjects, the will is concerned, and so far concerned as to involve the responsibility, which is admitted to belong to the products of the will. And,

3rd. That even if it be conceded, for the sake of argument, that the will cannot conclusively be shown to be concerned in belief, that still this would not exempt belief from responsibility; but that on the simple assump-

tion, that God has presented evidence of any truth, the belief of the opposite must necessarily involve criminality and sin.

1. It is assumed then, as the basis of the argument for man's non-responsibility, that a man *necessarily* believes, according as evidence presents itself to his mind. And undoubtedly, so far as belief is the product of mere intellect or reason, as contradistinguished from the *emotive* element of man's nature, and of that reason exercised about objects which address themselves to *reason alone*, the assumption is just. In such a case, belief is clearly the natural and necessary effect of the apprehension of the evidence by the reason. The examination of that evidence may, or may not, have been the product of will; but the belief itself, is just the irresistible assent of the mind to the evidence within its view. A man, for instance, cannot examine the records and the traditions of Canada, without believing it to be a fact, that the General, whose monument still crowns the heights of Queenston, actually lived, and actually was slain in batttle. No one can go intelligently over the steps of a demonstration in Euclid, without assenting to the truth of the proposition, which that demonstration establishes. Nor can any one master the details of astronomy, and learn how the theory which has immortalized the name of Newton, explains and harmonizes the facts of that science, without assenting to the soundness of the theory. And so in other cases.

And if this were all that is involved in every belief; if

this were a correct and full account of the process by which every belief is formed, we do not see how it would be possible to resist the conclusion, that man cannot be held to be responsible for his belief.

It appears to us a self-evident truth, that responsibility cannot justly attach to an act, or product of mere intellect or reason, altogether detached from, and unconnected with, any movement of the emotional element of our nature. Suppose for example, a simple and uncompounded intelligence,—a being with reason, but utterly without emotion, affection, conscience, or will, what would the knowledge, or belief of such an intelligence amount to? Why, to the mere passive reflection, according to its peculiar properties, of the objects set before it. The intellect of such a being would but receive as passively as a mirror, the likeness or conception of the things brought within its view. Its conceptions would of course be more or less accurate and true, that is, more or less in correspondence with the reality conceived of, according to its own perfection or imperfection,—just as the reflections of a perfect mirror will be perfect, while in the case of an imperfect, it will be broken by flaws in its substance, or distorted by inequalities on its surface, or vitiated in coloring, by defects in its transparency; but still they would be as passive, as necessary, as completely beyond its own control, as are the reflections of the mirror. Not indeed that there would be no movement, no activity in an intellect of this kind; but it would be movement or activity, so to speak, according to fixed laws, operating *as if* from

without ; not movement or activity, directed by a governing power in the mind itself. Introduce into such an intellect, inclination or choice one way or other,—introduce in any form, a governing power such as we are able to form any conception of, and you just invest it with emotion, desire, will. And to the opinions or beliefs of an intellect thus passive, we do not see how responsibility could possibly attach ; and in the same way to mere naked, uncompounded acts of reason in man, it seems as unreasonable to attach such responsibility.

What renders man a responsible being is not the simple fact that he has reason ; but the fact, that in his nature, the element of reason is combined with an emotional element,—the fact, that he not only thinks, but that he has also feeling, affection, conscience, will. In a word, it is the emotional element in his nature, as existing in combination with the intellectual, that is the moral and responsible element.

In confirmation of this conclusion, it may be also well to remind you of what is universally conceded, that *intellection* or thought alone, is not, and cannot be the source of action. A mere intelligence, never liking or disliking, never approving or disapproving, never *willing*, would, of course, never be prompted to action ;—or if we could conceive of such a being in action, it would seem impossible to ascribe to such action any moral character, or to award it either praise or blame. So that if we overlook the emotional element, there seems no basis on which responsi-

bility can rest, either for belief *within*, or for action *without*.

An unwarranted advantage, accordingly, is given to the advocates of man's non-responsibility for his belief, by allowing them, as is often done, to rest unchallenged in the assumption which we are considering. And what we assert in opposition to this assumption is, that in relation to moral and religious subjects, the emotional or moral element,—that is the emotional excited about moral or religious objects,—*does* always enter into the belief, and thus renders it legitimately the subject of responsibility.

1. And first, we apprehend there could be no conception even, much less belief, in respect of moral and religious subjects, without the presence and movement in the mind of this emotional or moral element. It seems a simple impossibility, that a being without affection,—without love or hatred, benevolence or justice, could conceive of such affections and sentiments ; or that one without conscience could conceive of the distinction between right and wrong, virtue and vice, or of the feelings of approval and disapproval, always involved in the apprehension of that distinction. It seems impossible, in a word, that a being without emotions could entertain any of the radical ideas, which enter necessarily into every conception, as well as belief, in moral and religious subjects. As well might a man born blind be supposed to conceive of color, or one born deaf, of sound. Indeed, only suppose the conception of love or hatred, benevolence or justice, approval or disapproval, and the very conception implies

either the past or present consciousness of these feelings in the mind. Without this, conception would plainly want its vital element. Nay, more than this, to accurate and vivid conception, not merely the past or present consciousness, but a *healthful* susceptibility of such emotions in the mind, at the time of forming the conception, would seem to be indispensable. A defect in respect of the soundness of such susceptibility, by vitiating, so to speak, the elements or materials out of which conception is formed, would affect the accuracy of the conception, a defect in respect of liveliness or intensity, would in like manner affect its vividness. And hence, it may be here remarked, a simple and philosophical explanation of a doctrine, often cavilled at, but not the less true on that account,—that a defect in the moral elements within,—that is, in a man's own breast,—incapacitates for a right conception of moral objects without,—such as the character and law of God; and that a man's moral nature must be *right*, that he must be pure in heart before he can see God. For on the principles which we have explained, as without a sense of benevolence and justice, and the kindred moral emotions in his own bosom, a man cannot conceive of the corresponding qualities in God, so in proportion to the purity and strength of these feelings in the mind, must be the correctness and liveliness of his conceptions of the moral character of God.

2. But secondly we remark, that from the nature of the object *before* the mind when contemplating moral and re-

ligious subjects, the moral element *in* the mind, cannot possibly be in a state of indifference.

We may conceive an individual going for the first time to the examination of the demonstration by which some proposition in Euclid is established, without being biassed by his feelings,—his liking or dislikings, one way or another; and we can conceive the assent of his mind being given to the truth of the proposition, without the concurrence or revolt of a single moral emotion with or from that assent. It may be a pure act of intellection. But it cannot be so, when the mind deals with moral or religious propositions. As certainly as the intellect is affected one way or another, by the presentation of intellectual truth, so must the moral nature be affected one way or another, by the presentation of moral and religious truth. Just as the intellect assents or dissents, so must the moral nature like or dislike, approve or disapprove, embrace or spurn. Constituted as man is, it is impossible that the moral element in his bosom will not be at work, according to its peculiar properties, in dealing with such questions as these;—with the question, for instance, which, in a mercantile community like this, may often suggest itself, whether a merchant pressed by business, may without violating the sanctity of the Sabbath, work up his accounts, or read his business letters on that holy day; or with the question now agitating the neighbouring Union, whether the fugitive slave-law is reconcilable with the principles of immutable justice; or with the question of wider importance, and eternal interest, whether the way

of justification revealed in the Bible is by faith alone; or with that question which has made such havoc of the peace of the Churches, whether the doctrine of election is the doctrine of God. Whatever may have been a man's previous training, the simple presentation of such questions to his mind, will set in motion the moral elements in his bosom, and consciously or unconsciously, there will be a moral bias, inclining him to one side or the other. And not only so, but in deciding upon them, not merely the intellect, but the moral nature also, will, so to speak, sit in judgment. Nor will it be possible for him to come to a decision on either side, involving full,—that is settled and operative belief,—which does not carry with it the assent of the moral nature,—the approval of the heart.

Nay, such is the present state of our peculiar compound nature, that it is a notable and notorious fact, that in dealing with questions like these, the intellectual and moral elements do *not* always work in harmony. The emotive may mislead and overpower the intellectual, producing what is termed *moral blindness;* or even after the intellect has been satisfied, and compelled to give assent, or at least brought into a state of conscious inability to set aside the force of the evidence, and there has been fastened in the mind what we call a secret conviction of the truth, the moral element may still dislike, still hate the truth, and stand out in an attitude of proud and obstinate hostility. Who, for instance, has not met with a case, where a regard to self-interest was so obviously misleading, in spite of the convictions of a clear understanding,

that we have been compelled to say, that the error was not in the understanding, but in the heart. Or who has not been conscious in his own history, of evil inclinations, not only overbearing the authority of conscience, but the clearest convictions and beliefs of his understanding itself.

It is also of importance to observe, that even in looking at the mere evidence of truth, it is not the intellect alone that is concerned. This is often found convenient, by the assertors of man's non-responsibility for his belief, to assume, in order that the intellect may be described, almost as if compelling belief through the views taken by it of the evidence of truth, irrespective altogether of the moral nature, or the estimate formed by that nature. But it should not be overlooked, that the evidence of moral and religious truth is not like the evidence of an indifferent historical fact, or of a geometrical proposition ; but includes more or less in all cases, and in some cases exclusively consists of, moral elements, and appeals directly to the moral nature. Take, for example, the evidence of many of the most important conclusions of Natural Theology ; or take, above all, what are called the "Internal Evidences of revealed religion," and it is plain that these cannot be apprehended, nor their force felt, except through the moral elements in a man's heart,—nay, that to a proper decision concerning them, there is required the nicest exercise of moral discrimination. And such evidence will always appear stronger or weaker, according to the state of the moral nature, and indeed take its whole

coloring, from the healthy or unhealthy, sound or unsound state of the heart.

It seems then clear, that belief in respect of moral and religious subjects, must always involve a moral element, —nay, more, if our statement has been sound, that *full* belief must involve, not only the assent of the understanding, but also of the heart,—the harmony of both elements of our compound nature with the truth. And if so, we see why belief *may*, or rather, why belief *must* be subject to responsibility. It involves necessarily a *moral element*, —A LOVE OF THE TRUTH, OR A HATRED OF THE TRUTH; and unless we exclude all that makes us moral beings from responsibility, we cannot exclude belief.

And not only so, but we may now see *why it is*, that whatever the convictions of the understanding, an unsound belief must be evil, and therefore punishable. From the very passiveness of mere intellect in assenting to the evidence before it, of which the assertors of non-responsibility try to make so much, we may infer, that the usual conditions admitted on all hands as being essential to responsibility being satisfied, viz.: the reason being adequate to the investigation,—an opportunity of investigation being given,—and sufficient evidence being presented,—the only cause which can lead to an unsound belief must be the moral element,—the opposition of the heart to the truth,—a hatred of the thing to be believed. Take away this hindrance, and mere reason would present none. And whether the unbeliever stand at the porch of the temple of truth, refusing assent to the evidence before

him, or within the precincts of the temple itself, intellectually convinced, but still in heart refusing homage to the truth which is there enshrined, his unsound beliefs, no matter what plea of honesty he may urge on their behalf, must be regarded as punishable sins.

II. But secondly, it is argued by the assertors of man's non-responsibility, that responsibility can only attach to what is voluntary, or to acts of will; that the will is not concerned in the formation of our beliefs; that they are involuntary; and therefore that our beliefs cannot be subject to responsibility; and we are now to endeavor to show, that the will *is* concerned in our beliefs.

1. But first I must qualify my assent to the principle, that responsibility can only attach to what is called voluntary.

This principle seems to be very frequently conceded, though not always explicitly announced, by Ethical writers, and conceded in a very broad and unqualified form. And we find even Dr. Chalmers laying it down as an "all-important principle, that nothing is moral or immoral which is not voluntary."* Now, if the principle be ap-

* Dr. Chalmers appears to us to have been led into error in laying down the principle here referred to, from his desire to establish the position, that emotions inclining to good, if not cherished and not acted on by the will, are worthless. This position he has established with his usual clearness and force, but he has erred, we conceive, both Ethically and Theologically, in assuming or seeming to assume, that the converse position is also true, and that emotions inclining to evil, which are not cherished or acted on by the will, are not evil. The reason why emotions in the first case are worthless, is, that the action of the will determines whether good or evil has

plied to actions alone, we fully concur in it; in this sense it is only a familiar axiom universally recognized and acted upon in the world. But if it be extended so as to include the emotions, or what some writers term the pathological or pathematic elements of our nature, we hold it to be unsound and untenable. Where desire is regarded, as is the case with some writers, as identical with the will, or where, as with others, desire is at least included under the term will, because an element essential to every volition, the principle might indeed be explained in a sense comparatively harmless; but where, as is usually the case, the will is regarded as a distinct faculty, and by what is voluntary is understood acts or decisions or the products of such acts or decisions of the will, the principle we deem to be as dangerous as it is unsound. The simplest and most spontaneous, and most involuntary affection toward, or desire for, what is morally evil, we hold to be itself morally evil and culpable,—nay, to be the very root and germ of all sin in the heart. The simplest rising of such a feeling in the heart,—as for instance, of enmity or hatred to God, or of the desire to escape the restraints of His law,—however speedily it may sink to rest under the rebuke of conscience, and although the only act of volition which may have taken place in connection with it,

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the ascendancy in the heart, and in this case its action shows that evil, not good, has the ascendancy. But it does not follow that because emotions inclining to evil may be shown by the action of the will not to have the ascendancy, but on the contrary to be successfully resisted, that therefore these emotions are not in themselves evil.

may have been an act directed to its suppression,—must, we conceive, be regarded as rendering a man criminal before God. Deny this, and you just deny that the germ of sin is sin; and that that is evil and culpable, without which there would not, and could not be, an evil act of will.

And irrespective, therefore, of all reference to the will, if we have succeeded in showing, that a moral element is always involved in belief on moral and religious subjects, we would hold that man's responsibility for his belief has been established. But we think it can be shown, that the will *is* concerned in belief.

2. In order, however, to our illustration of this point, it will be of use here to refer to a distinction which is sometimes attempted to be drawn by the advocates of man's non-responsibility. It is the distinction between man's responsibility for his mode of dealing with evidence, and his responsibility for belief itself. By some, his responsibility in the former case is admitted, while, in respect of the latter, it is denied. And as undoubtedly the will is, if not chiefly, at least most palpably concerned in the treatment of evidence, a neglect to dispose of this distinction might weaken the force of our proof.

Now we maintain, that we cannot thus dissever the dealing with the evidence on which belief must rest from the belief itself. The one is an essential preliminary to the other; they are related as cause and effect; and the moral character which attaches to the former, must necessarily attach to the latter. Thus if an individual's dis-

honest dealing with the evidence of truth,—prompted too, as may be the case, by his hatred to the truth itself, lead to an unsound belief, does not such dishonesty leave his unsound belief without excuse?—nay, entitle us to characterize it as in reality *dishonest?* Or if a wilful searching for evidence on one side of a question, and a wilful neglect of the evidence on the other,—and this too prompted by the desire to establish some foregone conclusion,—leave a man in unbelief regarding it, how can this unbelief be estimated; but as *wilful* blindness?

The language of every day life in estimating the opinions of those, who, in a question of practical duty, have allowed their judgments to be biassed by self-interest, shows what is the universal feeling on this point.

Keeping this in view, let us then see to what extent the will is concerned in the formation of belief.

1st. And first, we observe, the will is confessedly and necessarily concerned in the examination of the evidence of truth. Truth is not found by simply opening the eyes. It has to be searched for as we search for hidden treasures. He who expected to know all that it was essential he should know, by simply looking around him, would be as wise, as the man who should expect to understand the whole state and constitution of the world, by merely looking at the objects within the range of his own narrow horizon. Now the power of making the search after truth, is a power we are universally conscious of possessing. The power of directing the *attention*, we all feel, is a matter of will. We can go *as we will* to the examination of

the evidence, on which any truth is presented to us. We can go, or we can refrain. We can adopt one mode of conducting the examination, or we can adopt another. We can be painstaking, or we can be careless in the examination. And when at any time we are satisfied with our examination of evidence, cease further inquiry, and thus settle down in any belief—is it not by an act of will that this is done? Nor is it by an act of will, in which no regard is had to the moral aspects of the subject, that our dealing with evidence is thus regulated. On the contrary, in dealing with the evidence of moral and religious truth, the action of the will is always chiefly excited by the moral aspects of the subject under review. As we have already seen, the moral nature is not, and cannot be, in a state of indifference in such a case, and thus the examination is always, not only directed by will, but by will under the influence of the emotions, proper to the moral nature.

This peculiar action of the will may be especially noticed, when an attempt is made to convince an individual of any truth which he is unwilling to believe. In such cases, the action of the will, in dealing with the evidence, is notorious. As an excellent writer on this subject remarks, "Who indeed is there, who has not had the experience of how easy a task it is to convince a man by argument, when inclination has been first gained over;—and how hard and hopeless the task to satisfy him, when the will is in opposition?—how light the assault required to storm the citadel of the understanding, when the affec-

tions and desires have once capitulated, and how desperate the resistance, how determined and pertinacious the holding out, when the heart is hostile to the offered proposals, or to the grounds, however just and unexceptionable, on which they are presented?—"Why do ye not understand my speech?" said Jesus to the Jews, "even because ye cannot hear" (that is ye cannot *bear*) "my words."*

2nd. But again, while the will is thus invariably concerned in the formation of belief, no less invariably and necessarily does it accompany, nay, incorporate itself with, every act of belief.

It appears to us that the province of will has, in general, been unnecessarily restricted, and that the will has to do as directly with belief on subjects of the kind we are referring to, as it has with action; or in other words, that there is as much an act of liking, of preference, of choice, in the one case, as in the other,—and neither more nor less of *necessity* in the determinations come to. The connection, between the discoveries of the intellect and the decisions of the will, appears to us to be substantially similar to the connection, which subsists between the decisions of conscience and the decisions of the will. As the decisions of conscience do not always carry with them the assent of the will, so neither do the discoveries of the intellect. And as we do not consider the mere decision

* Dr. Wardlaw; whose excellent lectures on the subject under discussion,—although chiefly confined, as being originally delivered from the pulpit, to the religious and practical bearings of the question,—we would recommend for perusal.

of the conscience, on the side of right, to be the full approval of what is right, and do not look on the approval as full, until the will has decided in its favour; so neither can we call that full belief, which consists merely in an intellectual conviction of the truth, but where the will refuses its assent.

But whatever may be thought on this point, which is too extensive for discussion at present, the fact which we have generally illustrated under the previous head, that the assent of the moral nature is always implied in *full* belief, necessarily involves the conclusion, that belief carries with it the assent of the will. For just suppose, that the assent of the will is withheld in belief, then one element of the moral nature, and that an index to the state of all the rest, would not be in harmony with the convictions of the understanding, and the belief therefore would not be full.

But the necessary connection of the will with belief, will be seen demonstratively, we apprehend, by attending to one important aspect, in which the objects of belief, on moral and religious subjects, must ever be contemplated, viz.: the practical,—or the bearings of the thing believed, on that province over which the will has confessedly a supreme control.

In moral and religious subjects, full belief,—including the assent of the moral nature, as well as of the intellect, must always point to action, and must thus include the decision of the will in reference to such action. In dealing with mere intellectual truth, as with an historical fact,

or a geometrical demonstration, the belief formed may have no reference to action; and the will may thus be conceived to be at rest with regard to it; but in dealing with moral and religious truths, it cannot be so. Such truths not only invariably unfold direct practical obligations, but they necessarily require, for their full apprehension, a reference of the mind to the obligations thus unfolded, and to the idea of action, in harmony with, or opposed to, these obligations. Let this aspect of these truths be overlooked, and then the whole truth is plainly not before the mind. It is impossible, for instance, to conceive of a man making up his mind on the questions, whether the Bible is a Revelation from Heaven, or whether it reveals a way of salvation for sinners; or,—to take particular questions referable to the decision of the Bible,—whether it is lawful in any circumstances to misstate the truth with a mental reservation, or to do that which is in itself evil that good may come, without having the practical bearings of such questions prominently in his view. And in coming to a conclusion upon them, in entertaining a full belief, on the one side or the other, there must therefore be involved, an adoption or repudiation of the obligations connected with the truth, and a determination of the will, as to a certain course of action to be pursued.

It is true that popularly, the term belief is applied to the convictions of the understanding alone, without reference to the state of the will. But while this may be correct in speaking of the conclusions of the understanding,

in reference to subjects addressing themselves to *reason alone*, it is incorrect in speaking of such conclusions or convictions, in reference to moral and religious subjects. It is an error to call such convictions *full* belief; similar to what it would be, to call mere convictions of conscience the full approval of what is right, while overlooking the mode in which the will was deciding. To full belief on such subjects, there must be a concurrence of the will with the understanding. In the formation of such belief, the decisions of the one are so incorporated with the conclusions of the other, that take away the approving decision of the will, and you inevitably destroy full belief, and leave only that kind of belief in which there is a disruption and contrariety between the intellect and the moral nature, the head and the heart. Let us suppose, for example, that a man holds it as a speculative belief, that it is his duty to embrace, and obey, and openly profess, the Gospel; but suppose, that there is no corresponding decision of his will, actually leading him to carry out his belief in action; is it not perfectly legitimate to infer, that his belief is not of the right kind, that it is not *full*, that he is still not really decided in his belief on the subject. Only when his will is so decided in favour of the practical obligations involved in his professed belief, as to render him prepared to act upon them, can we ascribe to him full belief? Nay, so essential is this action of the will to full belief, that even in the case of beliefs which we feel to be evil, and where we are least ready to suspect a contrariety between the moral nature and will, and

the thing believed, we are accustomed to say, when a man recoils from acting out his belief, that his belief is not thorough. Thus let an individual speculatively believe, that the word of God sanctions the extermination of heretics, after the manner of the Church of Rome; but let his moral nature dissent, let his will recoil from the practical enforcement of such a belief, and we should feel at once that his belief wanted a vital element, and that it could not be termed full.

And if an act of will, deciding with reference to the practical bearings of the thing believed, is thus incorporated with belief, in the very act of its formation; still more clearly is it incorporated with every recognition of the belief, when it becomes a positive source of action. It is only through the will, that belief, or anything else in the mind, can become a source of action. And it matters not what may be the view taken of the nature of the will, or of the mode in which its decisions are come to, whenever a belief leads to action, there must precede it, an act of will, involving a decision in favour of the *whole thing* believed. To deny this, were to suppose, that the will might be determined by a belief, while yet there was no moral harmony between the will and the thing believed;—a supposition which would reduce the will to the condition of a mere blind unconscious executor of belief;—and which would take away every thing like a basis for man's responsibility, and furnish as good reason for freeing him from responsibility for his acts of will, as for his beliefs themselves.

In fact, it is only by this conjunction of an approving decision of the will, with the convictions or conclusions of the understanding, that belief can become, what *full* belief is universally acknowledged to be, an operative practical principle. When once the will has assented to the conclusions of the understanding, when once, in other words, belief is *full*, the belief naturally and inevitably comes to operate, as a motive in determining the future decisions of the will; or rather the belief now takes its place in the mind, not in the form of a mere intellectual conviction, with which the will may be at war, but in the form of a conviction, accompanied with a fixed and settled purpose of action in the mind,—or, in other words, as an operative practical principle. But before the assent of the will has been given, the belief cannot thus have any influence on action; and the will must first decide in harmony with the conclusions of the understanding, before the belief can be possessed of the power, or entitled to the name of a principle. Thus to recur again to the case of religious belief, or belief in the Gospel, what is it, that is commonly called speculative belief, as distinguished from full, or as it is sometimes termed by Divines, saving belief. Is it not just a belief, which has its seat in the understanding merely, which consists only in certain convictions of the reason, but from which the moral nature and the will dissent; or with which, at least, they are not in harmony? And what on the other hand is the real, or full belief, which is so clearly distinguishable from this merely speculative belief; is it not just

such a belief as involves the harmony of the moral nature with the truths of the Gospel, and the assent of the will to the practical obligations which these truths unfold; and which has thus an operative power, to regulate and purify the life? And which of these kinds of belief, are we accustomed to designate, or do we feel to be entitled to the designation of, a *principle of belief?* Unquestionably the latter alone;—even as we never fail to feel, it is the belief, which alone can entitle any one to be designated a *true believer*, a *true Christian.*

I doubt not that you can scarcely have failed, to draw this distinction for yourselves between beliefs in religion. It may be that some of you have had experience of both kinds of belief in your own hearts; and we think you cannot refer, either to your observation or experience, without finding evidence of the fact, that the will is necessarily involved in the formation of belief, whether that belief be sound or unsound.

On the ground then, that will is involved in every belief on moral and religious subjects, we see why belief must be as much subject to responsibility, as any thing else in which the will is involved. And not only so, but on the principles which we have explained, we are now prepared, more particularly to show you, that every *unsound* belief must be the product of an *evil will;* and as such itself evil and culpable.

Those who entertain unsound beliefs, may be ranked among one or other, of the following classes:—

Those who are determined not to be convinced,—who

will not trouble themselves to examine the truth,—and who shut their eyes against the light.

Those who, from thoughtlessness or indifference, examine carelessly and superficially, and do not deal with the truth in the way which its high importance, and their own best interests, demand.

Those who have made a partial, prejudiced, and one-sided examination.

Those whose reason is unable to resist the force of the evidence before them, but whose hearts still refuse to submit.

And lastly, those who seem to have made thorough and fair examination, and to have honestly arrived at the unsound belief which they entertain.

Now with regard to the first four of these classes, there can be no difficulty. No nice analysis is required here. An evil will, so to speak, is written on their foreheads. If their unsound beliefs be not the product of will, and of will deciding on the side of evil, we do not see how anything a man *is*, or *does*, can be called a product of his will, and of that will choosing evil.

The only apparent difficulty is in relation to the last class specified,—the class who seem to have arrived *honestly* at an unsound belief,—a class, however, whose representatives are but rarely to be found. But even their case will be found, on the principles which we have explained, clearly to involve an evil will.

For the conditions essential to responsibility in all cases, and to which we have already referred, being supposed to

be satisfied, if the will had not misled them in dealing with the evidence of truth before them, a sound conclusion, a right belief would necessarily have been come to.

Again, in cherishing the full belief of error which they entertain, the will has decided in favor of that which is evil,—there has been a liking, an approving, a choosing of that evil,—and especially, there has been a resolving or determining to act upon the practical obligations, not to good, but to evil, which the object of their belief appeared to unfold; and in all this, there has of necessity been what is sinful, culpable, punishable. Nay, had the will in their case been in harmony with the truth, it could not have decided in favor of error. In the case of a being whose will was pure, was in perfect harmony with the will of God, all the *decisions* of the will would necessarily be in harmony with the truth of God. It could not approve or choose as good, that which God regarded as evil—that which God had revealed as evil—and reject that which He had revealed as good. Or if before pure, the first act of this kind would be the first act of sin. And we are thus shut up to the conclusion, that wherever an unsound belief on moral and religious subjects is formed, it involves an evil act of the will. In the case of the class referred to, there may be, so to speak, less moral depravity, less strength of evil will, and consequently, less of criminality connected with their unsound belief, than in the case of the former; but still their unsound belief is no less certainly the product of will, and no less really, as such, evil and culpable.

III. But this leads us to the last argument which we proposed to illustrate.

Many are apt to feel puzzled in attempting an analysis of mental processes, and to think that conclusions, which can only be arrived at through such an analysis, are placed beyond their reach. Now it appears to us, that disposing of the points we have been examining as you may—or at least conceding it, for the sake of argument, to be difficult, or even impossible to determine, whether and to what extent the moral nature and the will are concerned in belief; still there is a short and simple way by which an unbiassed mind may arrive, even on principles of natural reason, at the conclusion that man is responsible for his belief.

Let us just suppose that there is such a thing as truth, on moral and religious subjects—that God has furnished us with sufficient evidence of that truth—and that He has given us an opportunity of investigating such evidence, as well as understandings competent to the investigation; then it appears to us to follow as self-evident truth:—

First, that we are solemnly bound to investigate that truth, and, upon the evidence furnished, to receive it; the fact of God's presenting to us the truth in the way supposed, virtually involving a command to receive it.

Secondly, that the failure to receive that truth, and the belief of the opposite, implies contrariety to God—opposition to His will, to His command, to His law.

And thirdly, that whatever the particular way in which that unsound belief may have been formed in the mind

its simple presence there, implies moral evil—something which in its very nature must be hateful to God, something which He must condemn.

Under the government of a wise, holy, and benevolent Being, a rightly constituted mind—a mind in harmony with the mind of the Creator, in harmony, too, with the truths revealed by that Creator—would be prepared to receive and choose and delight in such truths, and in them alone. Such a mind would have no elements within it to harmonize with any opposite errors. The harmonizing with such—the belief of such—can only be accounted for on the supposition of darkness, disorder, moral evil, *sin*, that which is justly the subject of punishment.

Such is the argument which we proposed to submit to you; and its weight we must leave to be estimated by yourselves. Had time permitted we should have liked to confirm the conclusion arrived at, by an appeal to the testimony of conscience—to the practical judgment of mankind—and to the explicit statements of Scripture. But we can only say a word about each.

1. As to the testimony of conscience, let us take one case. A man finds reason to change his belief about the character of God, or about some important Bible truth. From having the belief about God and His moral government, which arrays Him in the attributes of a stern and vindictive judge, he comes to have the beliefs which invest Him with the attributes of a kind and forgiving father; or, from believing that he must seek deliverance from wrath by his own works, he comes to believe that he

may find it through a simple reliance on the merits of a crucified Saviour. And what is the decision of conscience about his former beliefs? All who have undergone the change will tell you, that it amounts to a most pungent and overwhelming testimony against those beliefs as evil. And similar illustrations might be multiplied indefinitely. It is true that men often seem to have no trouble of conscience about the unsound beliefs which they cherish. But if it be really the case that conscience is thus asleep within them, will not the defect in their moral state, which that unsound belief of itself implies, more than sufficiently account for it?

2. Again, what is the practical judgment of the world about unsound beliefs? Do men usually look upon them all as free from moral evil and inculpable, if they are only sincere? Do not, on the contrary, some beliefs fill us instinctively with horror—and do we not shrink from him who entertains them, as from the touch of a serpent, and all the more vehemently, if we think that he is sincere in holding them? We doubt if the sturdiest assertor of man's non-responsibility for his beliefs, that ever formed the resolution, "henceforward nothing shall prevail upon us to praise or to blame any one for that, which he can no more change than he can the hue of his skin or the height of his stature," could sit beside a *sincere* Thug—for it would seem that there are really such—however innocent of actual crime, and however little likely to exercise his vocation upon his own person, without feeling in his own breast a testimony to the fact that such belief

are evil, abominable, nay, vehemently to be condemned. And what is this, but a practical illustration of the fact, that men are sometimes compelled, and that, so to speak, in spite of themselves and their philosophical theories, to feel that there is moral evil in erroneous beliefs, and even to treat them as culpable.

3. And finally, what saith the word of God about belief and unbelief? A few passages will suffice.

"And this is his commandment that we should believe on the name of his Son Jesus Christ."* "This is the work of God, that ye believe on him whom he hath sent."† "Believe on the Lord Jesus Christ and thou shalt be saved."‡ "He that believeth and is baptised shall be saved; but he that believeth not shall be damned."§

"With the heart man believeth unto righteousness."‖ "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God."¶ "This is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil."** "Ye will not come unto me that ye might have life."††

"If any man will do his will, he shall know of the doctrine, whether it be of God."‡‡

Here we have belief, first, represented as a duty—made the subject of a command—the response to which is an

* John iii. 23. † John vi. 29. ‡ Acts xvi. 31. § Mark xvi. 16.
‖ Romans x. 10. ¶ Hebrews iii. 12. ** John iii. 19.
†† John v. 40. ‡‡ John vii. 17.

act of will; secondly, held forth as the turning point of salvation—that by which a man is saved—for the want of which he is condemned; and thirdly, described as having its seat in the heart, and involving the assent of the heart.

Here, too, we have belief traced, first, to an evil heart; secondly, to the love of darkness or sin; and thirdly, and most explicitly to the will.

And here, too, we are informed that a right moral state is the grand prerequisite to a sound belief.

And thus we have, as it appears to us, every position, which on grounds of reason have been advanced and advocated, sanctioned and confirmed by the word of God—whose deliverances, as has been well said, will be always found in harmony with the conclusions of a sound philosophy.

In conclusion, just allow me as briefly as possible, to refer, as I did at the outset, to the practical improvement to be made of this subject.

I know not, my young friends, what are your individual beliefs; and it is not my province at present, to deal with you particularly about these. But if I have succeeded, to any extent, in the argument now laid before you, there is one lesson grounded on it, which I am warranted to impress upon you all, and that is,—to cherish a deep and habitual sense of the solemn responsibility to God, under which every belief you have already formed is cherished, and under which every belief you may hereafter adopt, while engaged in the investigation of truth, shall be

entertained. A sense of this will be your safeguard against many errors,—your surest guide to the knowledge and belief of the truth. It is an idle dream, that there is no moral good or evil in belief; or that the searcher of hearts can regard with indifference, those potent springs of action, which indicate so truly the state both of the understanding and of the heart in reference to himself and to the *truth*, and which infallibly determine the tenor of a man's life. If reason or revelation is to be trusted to, your beliefs will save you, or your beliefs will damn you. They will determine your character here, they will decide your destiny in eternity.

Beware of the levity, the thoughtlessness, the indifference, which cannot be troubled to give to the search after truth, and especially the highest of all truth,—the truth as it is in Jesus,—the time, the labour, the patience, the perseverance, which the importance of the object demands.

Beware of the bias on the side of error, which springs from a defective moral nature and an evil will, and which will be ever ready to seduce you, in the form of the wish, that what is distasteful, or what would put an arrest on impure indulgences, may not be true,—or the foregone conclusion which must at all hazards be established,—or the desire to be at one with a party, instead of being at one with the truth itself.

And above all, beware of that hostility to the truth, which may remain in the heart, after the understanding has felt the force of its evidence,—and which may tempt

you to trample on reason and conscience together, that you may worship some idol in its room.

In a word, search after the truth, as for the very springs of life;—by careful self-government and moral discipline, lay aside the shackles and encumbrances which an undisciplined state of the understanding and the heart never fails to impose on the inquirer after truth, and train yourselves for earnest, thoroughgoing investigation;—and as fallen and dependent beings, fail not to seek the aid of that divine teacher,—that Spirit of truth,—who is promised to them that ask him, and who will lead you into all truth.

Young, ardent, elastic, full of hope, and free from the depressing influence of the cares and disappointments, that never fail to gather around men of advancing years, the present has doubtless many peculiar charms to allure you; still amidst all your keen relish of life, keep it ever before you, that you are on trial for eternity. As certainly as you have succeeded the men of a former generation, so certainly will another generation arise to fill the places that you now occupy. A little time,—it may be a very little time,—and you must stand face to face with the God of truth,—the great fountain and standard of truth,—the glorious Being, whose immutable truth is the corner stone on which rests the stability of the universe; and set in the blaze of that light ineffable,—searching all things, revealing all things, discovering every speck of darkness and of sin. Oh! never forget, that that only will be found *truth in you*, which is in harmony with His mind

and will, in harmony with His eternal truth. Knowing the truth, believing the truth, you will be found resting on that which cannot fail, and in a higher sense than can ever be the case on earth, as pure in heart you will see God. But believing what is not the truth,—resting on what is not the truth,—the very truth of God which endureth for ever,—the foundation on which you have built, must inevitably sink from under you, a mockery, a delusion, a lie.

ADDENDA.

We cannot forbear simply noticing by way of an addenda, the elucidation which, it appears to us, the principles explained in the foregoing Lecture may be employed to furnish, of some of the most important doctrines of Scripture.

1. By these principles, an explanation is furnished of the difference,—referred to in the Lecture, but in a Theological point of view, deserving of special notice,—the difference between a *speculative* and a *saving* belief or faith; a subject about which many persons appear to be puzzled. In real or saving faith, there is a harmony of the moral nature with the truths that relate to the way of salvation by Christ, including the assent of the will to Gospel offers, and to the practical obligations which the Gospel unfolds; by which the belief becomes an opera-

tive principle, working by love, purifying the heart, and overcoming the world. In the case of merely speculative faith, there is only the conviction of the understanding, so far as such conviction can exist with reference to moral and religious truth, such as the Gospel reveals, separate and alone; but there is no harmony of the moral nature, no assent of the will, with the truth; and the belief thus remains dead, inoperative and worthless.

2. The same principles explain how true faith *must always* be a spring or source of holy obedience. Implying the assent of the moral nature and will to the practical obligations unfolded in the truths of the Gospel, it must of necessity lead to action in harmony with these truths. It enlists, as it were, on the side of holiness, the whole active powers of the soul, and thus inevitably produces evangelical obedience.

3. These principles also explain the reason of the prominence which is given to faith in the Gospel, and in particular, why justification is connected with *faith alone.* By faith, of the kind which we have described, the soul is brought into harmony with the mind and will of God, and especially with that mind and will in relation to the free way of salvation by Christ,—the way by which "God is just in justifying the ungodly." There is thus, in a variety of aspects in which this harmony may be regarded, what some divines term a fitness or condecency in faith to be the instrument or means of justification.

4. Upon these principles, it may also be seen, why a subjective change, wrought in the heart by the Spirit of

God, is necessary to the exercise of faith. In the unregenerate state, the moral nature of man is opposed to the truth of God revealed in the Gospel;—it cannot rightly approve of that truth, and the will cannot, or rather *will* not, close with the offers of the Gospel, and submit to the practical obligations, the acknowledgment of which a right reception of the Gospel implies; and till a change be wrought in the heart, there can therefore be no true belief. By changing the moral nature, by bringing it into harmony with the mind and will of God, the spirit imparts the power of believing; and belief or faith thus comes as a natural and necessary result to be exercised. By the first act of faith, the work of regeneration, begun in the subjective operation of the Spirit in the heart, is completed, the soul being then vitally united to Christ. And under the influence of this faith, now existing in the soul as an operative practical principle, the work of sanctification is carried on,—believers being more and more sanctified, through the belief of the truth.

5. On the same principles, we may explain, how faith's being the *one only* pre-requisite to justification, makes salvation *free*, or how, as the apostle expresses it, "it is by faith that it might be by grace." Faith, as the fruit of the Spirit's subjective operation in the heart, is itself a free gift of God; in its exercise it implies the reception of salvation as a free gift; and by its influence it produces the only holy obedience of which a sinner is, or can be, capable, thus making obedience itself, on which sinners

are so prone to rest for acceptance with God, a fruit of grace.

6. And lastly, on the same principles we see, with what justice sinners are condemned for unbelief. Unbelief implies a contrariety of the moral nature, and especially of the will, to the truth of God. And it involves a *wilful* rejection of the free Gospel salvation, and a *wilful* persistance in sin,—attended with the fearful aggravation, of a contempt of the brightest display of God's moral perfections and saving grace ever made to the universe, and a resistance to the most powerful motives ever brought to bear upon the human heart.

The members of the Association, which has undertaken the publication of the foregoing Lecture, will, it is hoped, excuse this addition to it; as it may direct their attention to several new and important aspects of the subject which it discusses, and stimulate them to the investigation of some momentous questions, with which the subject has a natural connection, but of which the Lecture does not directly treat.

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